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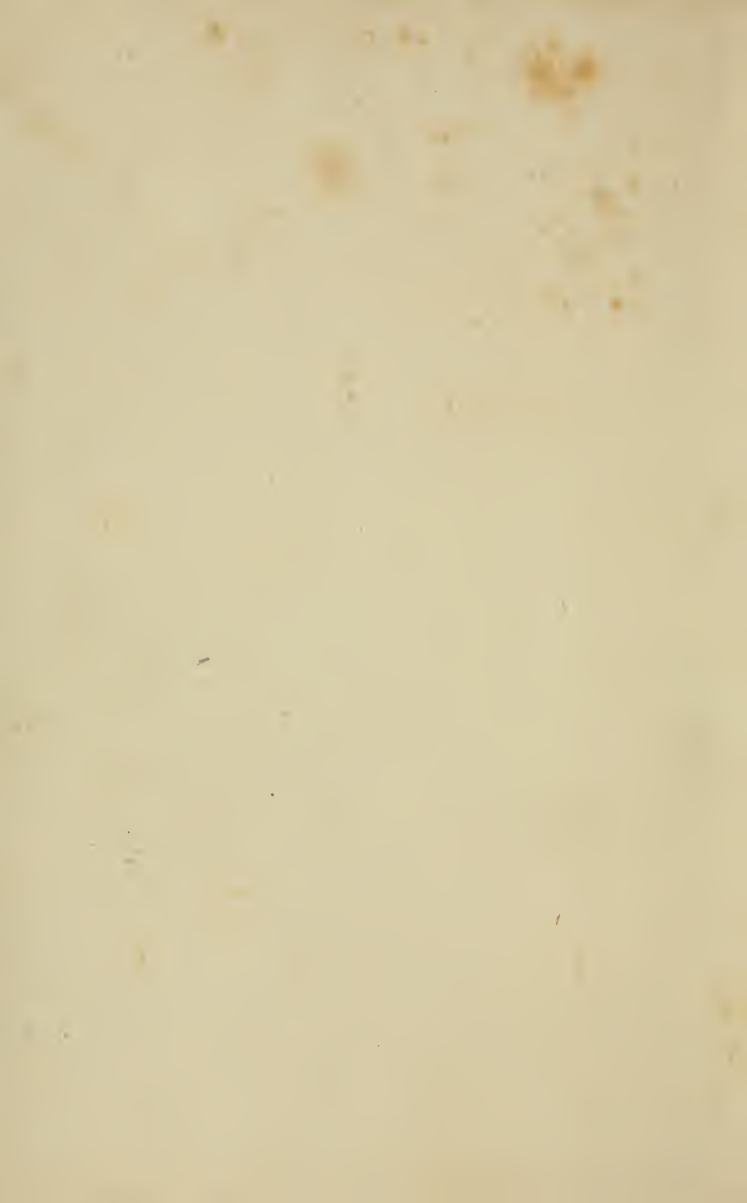
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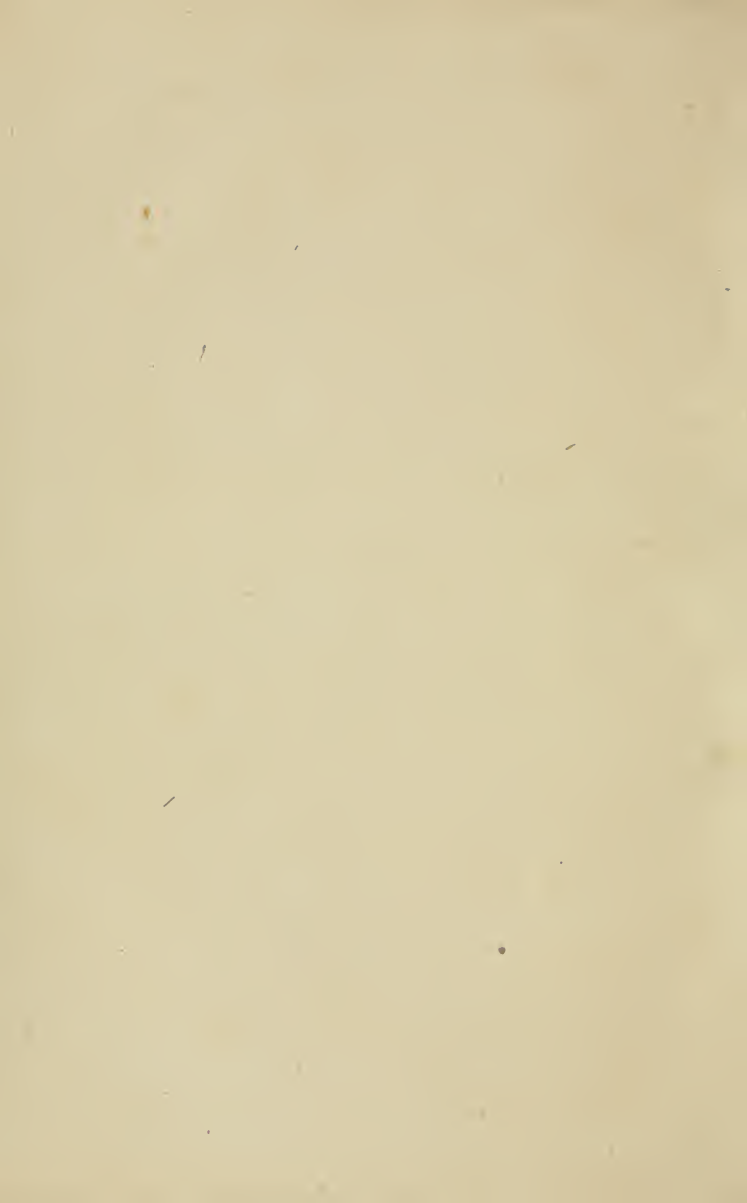
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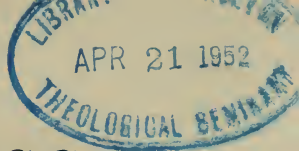
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# HOLINESS;

OR,

## THE HIGHER CHRISTIAN LIFE,

✓  
By JACOB HOKE.

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"The pure in heart shall see God."

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DAYTON, OHIO:  
United Brethren Printing Establishment,  
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## P R E F A C E .

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"And ye are not your own, for ye are bought with a price; therefore glorify God in your body and spirit, which are God's." I. Cor. vi. 19—20.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James iv. 17.

In these scriptures are embodied our reasons for appearing thus prominently before the church in defence of what we conceive to be important truth.

Obedience to duty, therefore, and not any desire to provoke controversy, impels us to an humble effort to meet some of the objections entertained by many pious Christians to the doctrine of "Holiness, or the Higher Christian Life," believing that many of those objections, though honestly entertained, would disappear, before a proper understanding of the subject.

Notwithstanding the many aids furnished to a correct understanding of the doctrine of holiness, multitudes misapprehend its true nature.

Opinions are formed from terms and technicalities, not from a careful analysis of the facts represented by those terms, thus leading to the belief that more is claimed by the advocates of this doctrine than the truth warrants.

While scriptural terms are not to be ignored in deference to fastidious considerations, we are not disposed to contend for terms or technicalities, nor do we hold ourself, nor the doctrines we advocate, responsible for the extravagances and inconsistencies of some whose zeal is contrary to knowledge.

With all due respect for those who differ from us, we claim to have God and his word on our side. With those whose opposition sometimes finds utterance in uncharitable and intemperate expressions, we have no controversy to wage. In the face of the truth taught in Mark ix. 38—40, it would

be expected that they would, at least, be in sympathy with the general cause we aim to promote, of which, however unkind and uncharitable expressions furnish no evidence.

We aim at immediate practical results. The doctrine of holiness we conceive to be of special necessity to arrest the tidal wave of worldliness and formality that threatens the perpetuity of vital religion.

That Satan does take advantage of this theme to blind, deceive, and ruin souls, we freely admit. Disregarding the plain Bible precepts touching worldly conformity and associations, many such identify themselves prominently with our subject as professors or seekers, thus inflicting untold evil upon the Savior in the house of his friends. We disclaim all such inconsistencies, and claim that our theme does not encourage, in the least, any departure from scriptural propriety.

Before any one can intelligently repudiate the doctrine of scriptural holiness, he should be able to explain, upon some other consistent theory, the following scriptures:

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, *that ye might be filled with all the fullness of God*. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. iii: 16—21

At the solicitation of those high in official position in the church, in whose judgment we have confidence, we revise for publication in this form, our articles lately contributed to the Religious Telescope, in the hope that sincere inquirers after truth may be benefitted, and God glorified.

CHAMBERSBURG PENN.

## INTRODUCTION.

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The leading design of the plan of salvation is to restore man to complete holiness. The types and shadows of the ceremonial law were designed to teach the necessity of moral purity. The precepts of the Bible, and the teachings of the prophets, point unerringly toward the same consummation. The provisions of grace, and the promises of God bring the blessing of complete deliverance from sin to the mouth and heart of every man who desires to be saved. No one need be mistaken as to the nature of this attainment, for the blessed Jesus has come and left us a perfect example of what Bible holiness is. "Every one that is perfect shall be as the Master." "He that saith he abideth in Him, ought himself so to walk even as he walked." "He has left us an example that we should walk in his steps."

No true Christian can oppose this great salvation. He that feels any opposition to it in his heart may well doubt the correctness of his moral state. There is no surer evidence of the need of a deeper work of grace than a feeling of hatred toward the doctrine or the experience of holiness. Every truly regenerated heart has born within it a holy aspiration after complete conformity to the Divine image.

"Oh, for a heart to praise my God,  
A heart from sin set free,"

is the daily language of the soul to which God has imparted the principle of the new life. Young converts may much

more easily be led to embrace Christ as a full Savior from all sin, than those who have neglected to follow out the first holy impulses of their newly regenerated hearts. "They that hunger and thirst after righteousness shall be filled."

The experience of every one who has earnestly sought this grace, even before he has obtained the witness of the Spirit that he has been accepted, is evidence to him that God wills his sanctification. Who has ever earnestly sought for the entire sanctification of his nature without feeling a conscious nearness of God, encouraging him to still press forward toward the mark of his high calling? On the other hand, who that has opposed the doctrine of complete holiness has not realized a withdrawal of the light of God's countenance, and a consequent hardening of the heart? He who opposes this blessed truth fights against God. He pleads for Baal, and encourages sin and unbelief.

The church at this age has no greater want than a thorough revival on the subject of holiness,—such a revival as will save us from worldliness, selfishness, and the various forms of pleasure-seeking which threaten to destroy the spiritual power of the churches. It can not be denied, that the great majority of professing Christians are living far beneath the Bible standard. The apostle calls such persons "carnal" instead of "spiritual," and to "walking as men" of the world,—ambitious, contentious, seeking and loving pleasure and promotion more than the honor that comes from God. On this account every true Christian rejoices at every honest effort to awaken the church from her lukewarm state, and to stir up Christians to seek for the fullness of gospel salvation.

A prayerful and honest perusal of the following pages will convince many of their need of a new baptism of love. Its clear logic, and its plain scriptural arguments, so kindly

and so earnestly pressed upon the heart and conscience, can not fail to be beneficial. He who sincerely desires to know the truth, and reads, prays, and believes with all his heart, shall be led into all truth. Whosoever will do his will, shall know of the doctrine whether it be of God. It is not the mere reader or hearer, but the doer that shall be blessed.

May the blessing of God go with this little volume, and make it a means of full salvation to the readers, and lead them experimentally and practically to adopt the motto—a single eye, a pure heart, and a consecrated life.

D. EDWARDS.

# HOLINESS.



## CHAPTER I.

### THE LEGAL AND THE EVANGELICAL STATES.

That there are multitudes in all our churches, of sincere, honest souls, aspiring to a higher plane of Christian life than the pulpits or the literature of the churches generally offer, is patent to all whose means of information enable them to ascertain the undercurrent of feeling that prevails; and in the hope that we may instrumentally lead many of these to a realization of that higher attainment in the divine life which the gospel proposes to confer, we accept the duty we have, with much reluctance, undertaken.

The Scriptures present two prominent phases of Christian experience, as follows:

I. The legal state, portrayed in Romans vii. 8—25.

II. The evangelical state, or the state of liberty and deliverance, indicated in Romans viii., and elsewhere.

The truths we wish to bring out with special prominence will appear in the following statement of the various methods of interpretation of Romans vii.:

1. One class of expositors assert that the apostle, in this chapter, draws the portrait of the Christian in his normal experience, and that any advancement beyond this is, except in a few rare cases, and these at or near death, not to be expected.

2. Another theory is, that the apostle has no reference whatever to a person in a justified state, but to a sinner under conviction for sin.

3. Still another interpretation is that the apostle has in view one in a justified state, but unfortunately entangled in the wilderness of legality; one who lingers near Sinai, amidst its surroundings of sterility and barrenness, while Zion and its pleasant associations are his privileged dwelling-place. The careful attention and comparison of the reader is invited to Gal. iv. 23—26 and Heb. xii. 18—24.

Having thus stated the three theories of interpretation, let us examine somewhat into each of them; and ascertain, if we can, which is correct.

The theorists of the first class ascribe to ignorance or fanaticism the theory that offers deliverance from the state of bondage so painfully expressed by the apostle. Indeed it would appear from their writings and their preaching that one of the most marked evidences of a gracious state is, with becoming submission to an inexorable law, to exclaim "Oh, wretched man that I am! Who shall deliver me from the body of this death?" In their experience, in their expressions, in their prayers, in their whole temper and spirit, a felt, ever-conscious realization of the fact of



their being poor miserable sinners appears to be prominent, they never rising above this legal bondage into the light and liberty of the gospel. With apparent satisfaction, they plead in extenuation of their many secret and open sins, the declared fact that "The good that I would, I do not; but the evil which I would not, that I do."

Many others who realize the galling yoke that binds them, and would fain avail themselves of proffered deliverance, are left to their life-long bondage for want of light and information. Holding the theory that deliverance is not practicable this side the dying hour, they but seldom rise higher than their creed proposes. The judicious Albert Barnes truthfully observes in substance that "in general a person has about as much religion as he believes he can attain in this life. If he believes in a high state of grace, he is likely to rise to that experience; if, however, he does not believe in an elevated state of grace, he never rises above his own standard." In this fact is found the reason for the low type of piety in so large a part of christendom. With many, conversion to God with an experimental evidence of that fact, is not required as essential to true religion, much less holiness, separation from the world, and the mind and spirit of Jesus. Intemperance, profanity, and immorality, are winked at as *infirmities* rather than the evidence of actual alienation from God. The church, as a hospital, is made the receptacle of all the moral impurity that ungodly, unconverted men and women bring with them

into it, where they are subjected to a course of treatment, not to cure, but to palliate their maladies. Surely a reformation is sadly needed here, or the mass of moral corruption that finds shelter in the church under the protecting wing of this deception of the enemy may endanger the life of the church itself, and necessitate the raising of another church to execute the gracious purposes of God.

If the atonement of the Son of God does not contemplate a higher and nobler type of Christianity, even in this militant state, then we are led to conclude that it is deficient in its provisions of mercy. If men are not to be saved *from their sins*; if they are doomed to a life-long bondage to the carnal mind, to lust, anger, pride, ambition, love of the world, and unbelief; if they are the meanwhile to be mocked with glittering expressions of a promised deliverance, always, however, placed in the remote future; all their tears and prayers and aspirations without remedy or avail: the conclusion is inevitable that the great remedial agency of heaven is not fully adapted to the necessities of the case, an effectual bar to which conclusion is found in the hope-inspiring declaration, "Wherefore He is able also to save them *to the uttermost* that come unto God by Him, seeing He ever liveth to make intercession for them."

No wonder is it that the progress of Christianity is so comparatively slow, that the wickedness of the age is so great and heaven-daring, when the church to whose custody God has intrusted his holy truth, has dis-

counted that, and permitted the enemy to close her eyes to her high and holy privileges, and thus while in her criminal slumber, permitted the enemy to sow his poisonous darnel in the garden of the Lord, thereby infitting her for vigorous, effective labor. It is high time that she awake from her slumber, shake herself from her slothfulness, rise to a proper appreciation of her duties and privileges, and go forth upon her proper mission ere her Lord come and find her wanting.

While the condition of the masses of professors is as described, there are among them many who, "seeing through a glass darkly," inspired by the hope of attaining the deliverance which the gospel proffers, are pressing forward and entering upon the plane of holiness and deliverance despite the ignorance of their spiritual guides. Many of the most pious, learned, and effective champions of God, who enjoy, profess, preach, and write of the precious doctrine of the higher Christian life, have been opposers, but who, despite their theories and prejudices, by the operation of the Spirit, under afflictions and chastisements, have been led out of this moral wilderness into the Canaan of perfect rest in Jesus. Among these we point with extreme satisfaction to President Mahan, Mr. Finney, and Mr. Upham, author of "The Life of Faith," "Interior Life," and "Divine Union." The light is breaking and spreading before which ignorance and error must disappear. May it go forth until it shall have banished the last remnant of prejudice and ignorance that have hitherto, so long and lamentably, enshrouded the church of Christ.

We now come to consider the two other theories, and that we may the better present our points, we consider both propositions in one, not proposing a negative inquiry into the second theory. The remaining propositions are:

II. That the apostle had no reference whatever to a person in a justified state, but to a sinner under conviction for sin.

III. Still another theory of interpretation is, that the apostle had in his view one in a justified state, but unfortunately entangled in the wilderness of legality—one who lingers near Sinai amidst its surroundings of sterility and barrenness—while Zion and its associations are his privileged dwelling-place.

That the latter interpretation is the correct one, we adduce the following in evidence:

1. The connection in which the apostolical portraiture relatively stands in the body of the epistle, proves beyond contradiction that the personification is of one in a justified state, though under a legal restraint of his freedom, rather than of the convicted sinner.

In the following examination the reader is invited to open his New Testament and follow us closely.

That the person whose internal struggles, so graphically set forth by the apostle, has passed into the justified state, is fully evident in the scripture preceding the chapter in which this bondage is expressed. "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." Romans v. 1. Upon the fair presumption that the apostle is tracing the

internal experience, in its various stages, of the same person and not of a new character introduced at an inopportune stage, thereby breaking the continuity of the narrative, we conclude that, having passed beyond the threshold of justification, his subsequent struggles and victories are continuously given.

To this newly justified one, then, the apostle, in the succeeding sixth chapter, raises the standard of holiness, offering his deliverance from inbred sin, the death by crucifixion of the old man, and a resurrection to a new and higher grade of spiritual life. Read carefully the whole of this sixth chapter of Romans and mark the strong expressions, as, "*Dead indeed unto sin, and alive unto God,*" "*Free from sin,*" "*The body of sin destroyed,*" "*The old man crucified,*" "*Sin shall not have dominion over you, for ye are no longer under the law, but under grace.*" "*But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*"

If these strong declarations do not justify the most sanguine expectations of the attainment of a state of grace, the most appropriate terms to designate which are *holiness and sanctification*, in their scriptural import, as applied to men, their language is not to be understood in the plain and obvious meaning.

But what are the obstacles to be overcome to attain unto this state of gospel freedom? The law is the barrier—the disturbing element, unwilling to permit one so long held in servile vassalage to escape, the

enemy induces the fearful believer to conclude that he is not under obligations to this law, that he must in some way meet and discharge in the way of penances, tears, and obedience its requirements, while by the body of Christ he is forever freed from the law *as a means and ground of justification*.

But can the believer be freed from the dominion of the law? Yes, in the same manner that a woman is freed from the law of marriage, namely, the death of her husband. But does the law die to the believer, or he die to the law? Hear what the apostle says concerning this, in Romans, vii. 4, 6. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

"But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in oldness of the letter."

With beautiful harmony the words of the apostle in Ephesians v. 25—30, correspond with those above quoted. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but

nourishes and cherisheth it, even as the Lord the church: *for we are members of his body, of his flesh, and of his bones.*"

The figure of marriage employed to represent the connection between Christ and his people is suggestive of some precious considerations, as,

*First.* The wife takes upon her the name of her husband; so we take the name of Christ—Christian.

*Second.* By reason of marriage the wife *loses her identity in law*, her husband standing responsible for her; so "Christ has become the end of the law for righteousness to every one that believeth." That is to say, the claims of the law have been fully satisfied by Christ *for all them that believe.*

When the law thunders its claims upon us, then we should at once refer it to Christ.

"Jesus paid it all,  
All the debt I owe."

The truth taught in this representation is beautifully exemplified in the following incident related by Mr. Spurgeon. A person born in England but a naturalized citizen of the United States was arrested in one of the Spanish colonies and was about to be executed. Failing to secure his release, the United States consul wrapped around him the stars and stripes of the United States, and the national flag of England, and then said to his executioners, "Now fire if you dare. Whoever touches those flags insults the governments they represent." So belonging to Christ, and covered by the mantle of his merits, whoever would



harm us would harm Christ himself. This truth is in accordance with such scriptures as Matt. xxv. 40—45. Acts ix. 4.

*Third.* The husband becomes the natural and legal protector and provider of his wife; so Christ is our protector and provider. When we can fully trust in Jesus our anxieties subside.

*Fourth.* The Savior admitted but one justifiable cause of divorce. Matt. v. 31—32. By parity of reasoning, therefore, as well as from scriptural declarations, nothing so effectually divorces the soul from Christ as what the Scriptures define as spiritual adultery. “*Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God.*” James iv. 4. The indissoluble character of the tie that unites the soul to Jesus is stated in Romans viii. 35—39. These words should be interpreted in the light of the relation suggested by Romans vii. 1—4, Ephesians v. 25—32, and the songs of Solomon.

But what are the consequences if the wife does not fully rely upon her husband to meet the claims of the law? Plainly, she will be perplexed in vain, having nothing to pay. What are the results if the justified soul does not fully rely upon the all-sufficient atonement of Jesus, but attempts by works and penances to satisfy the demands of the law, as a means of *maintaining justification*. Those results are stated in Romans vii., which we will consider more fully hereafter.



2. We admit that while the condition of the convicted sinner is, in many respects, like that portrayed in Romans vii., yet there are points where the analogy fails, as in verses 22 and 23.

3. The experience of the many eminent witnesses who have passed from the lower to the higher state of grace, attests the truth of our theory. Elevated to a position from which their discernment is more accurate and extensive, their testimony possesses peculiar value. Here we have abundant material, but little of which can be used in the limits of this chapter. All who desire light upon this point will be greatly benefited by reading "Pioneer Experiences," published by W. C. Palmer, jr., No. 14 Bible House, New York. We can not forego the pleasure of inserting the following to the point, from the experience of President Mahan, as written by himself: "Two facts in the aspect of the church and the ministry struck me with gloomy interest. Scarcely an individual, within the circle of my knowledge, seemed to know the gospel as a *sanctifying or peace-giving* gospel. In illustration of this remark, let me state a fact which I met with in the year 1831 or 1832. I then met a company of my ministerial brethren, who came together from one of the most favored portions of the country. They sat down together, and gave to each other an undisguised disclosure of the state of their hearts, and they all, with one exception, and the experience of that individual I did not hear, acknowledged that they had not daily communion and peace with God. Over these

facts they wept; but neither knew how to direct the other out of this thick and impenetrable gloom which covered them, and I was in the same ignorance as my brethren. I state these facts as fair examples of the state of the church and the ministry as far as my observation has extended." *Pioneer Experience*, page 12. It is truly refreshing to follow this eminent Christian in his wanderings until he emerged, under the guidance of the Spirit, in the clear light of holiness.

4. The truth of our interpretation is further demonstrated by the experience of multiplied thousands of honest, sincere Christians all over the earth and in all our churches.

Theory is often made to fall before stubborn facts. To the experience, then, of our readers, we appeal, rather than to his traditional theory or creed, and urge upon him the inquiry, if he has not, during a large part of his religious life, read the outlines of his own experience in the faithful glass of truth, as held before him by the apostle in Romans vii. Our long and intimate association with Christians, with frequent interchanges of opinion and experience, as well as our general observation and reading, go to prove that the majority of Christians, despite their creed and their reluctance to acknowledge it, find their religious status more truthfully traced in Romans vii., than in Romans viii.

We deem this point of such vital importance that we linger upon it more in detail.

We have in the following incident a striking type

of the gospel. After Moses and Elias had disappeared from the mount of transfiguration, the evangelist says that when the disciples had lifted up their eyes "*they saw no man save Jesus only.*" Jesus only is seen by the truly evangelical believer who walks in light and liberty, while the legal, doubting one sees Moses and Elias more prominently in the vision.

One class of Christians can realize nothing higher *than law, duty, and precept.* They are ever measuring themselves by the law, by others, or by themselves, and drawing discouraging inferences against themselves. The dark shadow of Moses eclipses all their joys and dissipates all their hopes. Occasional refreshings in the means of grace are discredited by a captious unbelief, succeeded by darkness and doubts as before. Such disciples are ever in torment from considerations such as these, *that probably they never repented, that they did not feel deeply enough the guilt of sin, were never truly converted, that their refreshings vouchsafed to them were but imaginary, &c.* Thus impressed, they look to the law, to Moses, not to *Jesus only.* They seek to *feel more, to do something* to appease the law, to meet its demands, thus discrediting the perfect work of the Son of God, in that they imagine that the atonement of Christ can not meet their case *just as they are,* but something more must be done by them, or in them, to prepare them to receive the proffered blessing of complete deliverance. Others see *Elias* only as prominently. The stern asceticism of Elijah is reproduced in these fastings and penances

or in the character of the forerunner of Jesus. They never advance beyond *the repenting, the preparing, and the seeking state* as taught by John. With the disciples of Apollos at Ephesus, baptized "unto John's baptism," but who never "so much as heard whether there be any Holy Ghost," (Acts xviii, and xix.,) such persons are more concerned about ordinances as water baptism, the Lord's supper, and other purely ceremonials of religion, than they are about the reception and enjoyment of the Spirit itself.

Concerning the fact and the mode of the Spirit's operations, as little is really understood as the philosophy of the wind. John iii. 8. It is not the province of the Spirit to reveal either itself or the mode of its operations; hence the uncertainty of many as to matters of emotional experience. Jesus declared concerning the Spirit, "*He shall not speak of himself,*" but "*he shall testify of me.*" Thus we have the proper work of the Spirit, to reveal to the eye of faith Jesus.

The first person of the Holy Trinity, as well as the third, testifies to Jesus also. "This is my beloved Son, in whom I am well pleased. Hear him."

There are those, converted in early youth, or from convictions partaking more of the intellectual than the emotional, that are apt to be tormented with distressing doubts and fears, as to the genuineness of their repentance, and their conversion, particularly when led to comparisons with others with whom the emotional was more marked. In the character of "the accuser of the brethren," the enemy has been tormenting them

for years together, producing the conflicts and the bondage expressed in Romans vii.

Honestly supposing that a further work of preparation is necessary, they linger at Sinai, inviting its terrors and its thunderings and lightning, to complete in them a fitness to receive Jesus. Their eyes are turned in the wrong direction. The wilderness of Sinai must be left behind, and they must be urged to rapid strides towards Zion.

That there are so many in this legal state is more the fault of the ministry than their own. Concerning their spiritual guides, it may be said of many, as Jesus said of the Pharisees of his day, "Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

Doubting, tormented disciples of Jesus, for such we understandingly declare you to be, there is help for you. It is in Jesus; in his all-finished work, requiring neither your feeling more nor doing more to complete it, or to render you more fit to receive its precious benefits. All this is of the law. Fear not to turn your back upon all these tormenting considerations, which often, the enemy will tell you, proceed from the operation of the Spirit. *Aim at perfect deliverance*, and seek it by faith, and you will undoubtedly realize it.

5. The following facts further attest the truth of an exposition :

*First.* The low type of purity, caused by the fact that men and women are taught that deliverance from

this legal bondage is neither desirable nor practicable. This degeneracy is evident in the prevailing spirit, pursuits, and superfluities of professors. It was to professors the apostles addressed the admonition, "Be not conformed to this world;" but how few of them pay any practical obedience to it? Extravagance, worldliness, pride, and even immodesty, are as prevalent in the church as out of it.

*Second.* Want of sympathy and fellowship in feeling for, and laboring to save, the perishing.

The expression of the Father's love to a rebellious world, was the gift of his only-begotten Son. The love of Christ for the perishing souls of men led him to forego the pleasures and even the actual requirements of rest, sleep, and time to eat, in his constant labor for their salvation. His tears, prayers, teachings, and cruel death are the proper expressions of his deep solicitude for the salvation of souls. Sympathy with Jesus led the apostle to exclaim, in view of his aim, trials, and privations for a similar purpose, "The love of Christ constraineth me." Is this the spirit that imbues the hearts of the church of this day? Do God's ministers carry on their hearts the souls of the people? Can it be said of them as it was said of Jesus, "The zeal of thine house hath eaten me up?" While that which was peculiar to the apostolic age, under the immediate baptism of the tongue of fire, has passed away, the permanent results were to remain with the church to the end of time. Is it the tongue of fire that proclaims salvation, or the tongue of human eloquence, education, or ambition?

All this applies with equal force to the laity, whose worldliness, love of money-making and money-hording, spasmodic, fitful zeal, gaiety, vanity, all trumpet-tongued, proclaim their degeneracy, all of which is attributable to their low standard of Christian duty and attainment.

*Third.* Want of moral power and influence of the church. That the church is shorn of her power is evident in the criticisms she invites by her inconsistencies, her gambling fairs, festivals, etc.; her ministers leaving the sacred desk for the rostrum, or turning mountebanks and lecturers to the disrepute of the sacred profession. The enemies of God significantly require all these things and welcome the church to their fellowship in the race for fame, fashion and renown. Jesus is insulted and disgraced by the voluntary profligacy and unfaithfulness of his bride, the church, against whom he charges the fearful crime of spiritual adultery.

Probably in no other way is this loss of power more apparent than during a revival season, when truly convicted persons present themselves for the prayers and instructions of the church, and when the usual forms of singing and prayer are gone through with in Icelandic frigidity, fearfully suggestive that the glory has departed. Can it be a matter of astonishment that convictions do not appear so deep and radical, conversions so clear and decided as formerly?

In view of the state of grace delineated in Romans viii, and elsewhere, the many exceedingly great and pre-

cious promises to encourage all to go forward to the attainment of this state, as well as the obvious necessity for doing so, as found in the delinquencies and short-comings of the church, may we not hope that the future of the church will witness a brighter and better state than the past or the present.



## CHAPTER II.

### SANCTIFICATION A WORK DISTINCT FROM JUSTIFICATION, AND SUBSEQUENT TO IT.

The following are the prominent theories of the grace of sanctification :

1. While it is admitted that the Scriptures speak of a Christian grace denominated sanctification, it is claimed that it is the same with justification, and takes place at the same time, and in no case is a separate and distinct work.

2. That sanctification, as a separate and distinct work from justification, is necessarily and always gradual, the result of growth, and in no case an instantaneous acquisition. We propose to consider in this chapter, the first of these propositions, reserving for our next, the second theory.

*Justification* is thus defined : “ An act of God’s free grace in which he pardons all our sins, and accepts us as righteous in his sight, by virtue of the atonement of Jesus Christ.”

*Sanctification* is defined as follows by Mr. Wesley : “ Pure love reigning alone in the heart and life. \* \* \* Pure love filling the heart and governing all the words

and actions. In one view it is purity of intention, *dedicating all the life to God.*"

Mr. Fletcher thus defines it: "It is the depth of evangelical repentance, *the full assurance of faith*, and the pure love of God and man shed abroad in a faithful believer's heart by the Holy Ghost, given unto him *to cleanse and to keep him clean from all filthiness of the flesh and spirit*, and to enable him to fulfill the law of Christ according to the talents he is intrusted with, and the circumstances in which he is placed in the world."

Luther Lee says of it: "Sanctification is the renewal of our fallen nature by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement has power *to cleanse from all sin*, whereby we are not only delivered from the guilt of sin, which is justification, but *are washed entirely from its pollution*, freed from its power, and are enabled through grace to love God with all the heart, and to walk in his holy commandments blameless."

We remark then:

1. Justification is the declaration of our freedom from punishment; sanctification is the consummation of that glorious work of God in the soul begun in our regeneration, by which we are renewed after the image of God and set apart for his service.

2. Justification changes our state in law before God our Judge: sanctification changes our heart and life before him as our Father.

3. Justification removes the guilt of sin; sanctifica-

tion destroys the power and being of it from the heart.

4. Justification delivers us from the anger of God ; sanctification conforms us to his image.

5. Justification is sanctification begun ; sanctification is that work perfected in that "the body of sin," "the old man" is destroyed and cast out, enabling the believer to love God perfectly, and maintain a constant victory over sin.

6. It is not claimed that sanctification is a work differing *in nature* from the work of justification. Many truly converted persons live in a justified state, and at the approach of death, experience a struggle to be reconciled to the will of God ; to rise victorious above the fear of death ; but in answer to their prayers, God graciously confers this great grace upon them. This is sanctification. We claim that God is not only able, but abundantly willing to confer that grace upon us *now*, that we may the better serve and glorify him *in life as well as in death*.

The terms "carnal mind," "body of sin," "the old man," as applied to believers in a justified state, mean the natural bias to evil which we receive from the first Adam, and are thus defined by Mr. Wesley: "Original sin is the corruption of the nature of every man, whereby man is in his own nature inclined to evil, so that the flesh lusteth contrary to the Spirit ; and the infection of nature doth remain, yea, even in them that are regenerated, whereby the lust of the flesh is not subject to the law of God. And although there is no condemnation for them that believe, yet the lust hath

of itself the nature of sin. \* \* \* By sin here, I understand inward sin; any sinful temper, a passion, or affection; such as *pride, self-will, love of the world in any degree, and lust, and anger, peevishness*, or any disposition contrary to the mind which was in Christ."

The subject is now simplified and narrowed down to this simple inquiry: *Are there carnal principles or roots found in the hearts of the truly regenerated and justified soul? This is the single question at issue, and upon its solution depends the proper decision of our case.*

If every believer in justification, is perfectly delivered from all the carnal mind, and lives a constant victory over self, love of the world, a disposition to pride, impatience, dissatisfaction with the providences of God, and unbelief, then our position is untenable. If however, facts and experience prove that such is not the case, of which we have abundant lamentable proof in the inconsistencies and other manifestations of these principles in the majority of professors, many of whom who are most inconsistent treat with contempt our theory; then the fact is established beyond cavil or contradiction, all theories to the contrary notwithstanding. In proof of our position we adduce:

1. *The general experience of believers.*

Is not the tendency to selfishness, peevishness, irritability, dissatisfaction with the providences of God, pride, anger, worldliness, evil speaking, doubting, fearing, etc., almost as general, if not as universal as the race of believers? These facts admitted, the question is raised, Whence do these arise? from with-

out the heart, or within it? If from without, they are simply suggestions from the enemy, and find no corresponding response, no bent or bias of nature to yield to them; if from within, what starts them? In what principle do they find their root or origin?

2. *The general faith and voice of the church.*

All religious creeds recognize the tendency in man, in his regenerated state, "to depart from the living God."

Bunyan, in his "Pilgrim's Progress," thus details a conversation between Christian and the damsel Prudence, in the Palace Beautiful, which was situated beyond the wicket gate of justification:

*Prudence*—Do you not bear away with you some things that then you were conversant with? (That is when he was yet in the city of destruction.)

*Christian*—"Yes; but greatly against my will; especially my inward carnal cogitations, with which all my countrymen, as well as myself, were delighted; but now all these things are my grief; and might I but choose mine own things, I would choose never to think of these things more; but when I would be a doing that which is best, that which is worst is with me. Romans vii. 15—21.

In a conversation between Christian and Faithful, at a later period of their pilgrimage, Faithful told Christian that in ascending the Hill of Difficulty, he was accosted by an aged man, who proposed to him to turn aside to his service, with the promise of ease, gratification, &c.; to which he felt inclined to yield;

when he observed it written across his forehead: "Put off the old man with his deeds;" and in the act of turning away from him, he gave his flesh "an awful twitch." Shortly after, one named Moses, came running after him, and felled him to the ground with a club called the law, "*for his secret inclinings to Adam the first.*"

We hope our readers will not question the orthodoxy of the following verse of hymn 638 in our own hymn book:

"But of all the foes we meet,  
None so oft mislead our feet—  
None betray us into sin  
*Like the foe that dwells within.*"

### 3. *The testimony of God's word.*

Addressing Christians the apostle says: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Gal. v. 17. "And I brethren (certainly Christian) could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. Ye are yet carnal: for whereas there is among you envying (an evil temper) and strife, are ye not carnal?" I. Cor. iii. 1—3. "Having therefore, these promises, *dearly beloved*, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II. Cor. vii. 1. "Looking diligently, lest any man fail of the grace of God, *lest any root of bitterness springing up trouble you*, and thereby many be defiled." "Take heed, *brethren*, lest there be in any of you

*evil heart of unbelief* in departing from the living God." In Romans xii. 2, the apostle beseeches *the brethren* not to be conformed to this world, but to be transformed by the renewing of their minds, that they "may prove what is that good and acceptable, and perfect will of God."

In view, doubtless, of their deliverance from the legal bondage expressed in Romans vii. 18—24, Paul exhorts the Galatian Christians to "stand fast therefore in the liberty wherewith Christ hath made (them) us free, and be not entangled *again* with the yoke of bondage." Gal. v. 1.

That the work of sanctification is not completed at justification, will appear from the following deductions and collateral evidences, for some of which we acknowledge, in this general way, our indebtedness to Wood's Perfect Love.

*First.* If sanctification is completed in justification, then every one justified is entirely sanctified; and if wholly sanctified, why not profess it?

*Second.* If all who are justified are wholly sanctified, then all the commands in God's word to seek after holiness and sanctification are given exclusively to those who are not yet justified, *but sinners*. Will the objector involve himself in the folly of this position?

*Third.* If sanctification is completed in justification, what becomes of the commands in God's word "to go on to perfection," "to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God?" And why are these duties pressed on



us by the general teachings of God's word, by God's ministers, and by his Holy Spirit?

*Fourth.* If sanctification is completed in justification, then converts are not to be exhorted to seek for any further cleansing. "For what a man seeth, why doth he yet hope for?" Why seek for what you already have in your possession?

*Fifth.* If justification and sanctification are one and the same, then all who are not fully delivered from all inbred sin, all who feel the fruits of the flesh struggling with them, as pride, self-will, unbelief, etc., are unconverted, under condemnation, and children of the devil. If this be admitted, how many Christians are there to be found?

*Sixth.* If justification and sanctification are one, then in a state so holy—we may feel anger, pride, unbelief, etc., all of which we will carry with us to heaven; for holiness is the Bible preparation for that holy place.

*Seventh.* If all who are justified are sanctified, then whoever is convicted for full salvation and groaning after a higher state of grace than he already possesses, is under a terrible delusion, and was either never converted or is backslidden.

If these conclusions be admitted, then all who are hungering and thirsting after righteousness, instead of being blessed as Jesus declares, are in error, unconverted and out of Christ, while the self-satisfied, those at ease in Zion, are alone right in the sight of God.

We conclude this chapter by an appeal to our read-



er, if he is not sensible of a conflict going on in the domain of his soul between conflicting and contending principles, between "a law in his members, warring against the law of his mind, and bringing him into captivity to the law of sin which is his members," between the flesh and the Spirit, between the old man and the new, between his will and his conscience, between the uprisings of pride, love of the world, impatience, dissatisfaction with the providences of God, exhibited in mournings and complainings, and his own better consciousness. If so, is he willing to submit to the inexorable logic of his theory, that he is unconverted, or if converted that there is no deliverance for him this side of the grave, unless it be by a slow gradual progression, the fallacy of which, we will attempt to demonstrate in the ensuing chapter.

### CHAPTER III.

IS SANCTIFICATION THE RESULT OF GROWTH, OR AN INSTANTANEOUS ACQUISITION?

The Scriptures designate these prominent stages in the work of grace, namely: Justification, Sanctification, and Glorification.

The first stage is conversion to God; the second relates to the completion of that work in the soul, in the relative sense of the term *completion*, as applicable to imperfect beings in an imperfect state; while the third stage—that of glorification—is only consummated in the resurrection of the body, and the final glorification of soul and body, in the coming of our Lord Jesus Christ. The following are some of the scriptures that relate to this glorification:

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, *when he shall appear, we shall be like him*; for we shall see him as he is.” I. John iii. 2. “For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even

to subdue all things unto himself." Phil. iii. 20—21. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii. 3—4. "Being confident of this very thing, that he that hath begun a good work in you will perform it *until the day of Jesus Christ.*" Phil. i. 6. Having been justified by faith in Jesus, and waiting for "the glory that shall be revealed in us," "for the manifestation of the sons of God," "for the redemption of our body," "if so be that we suffer with him, (Christ) that we may be also glorified together:" we now, in confidence, seek that preparation indicated by John, in connection with this precious hope of glorification. I. John iii. 1—3. "*And every man that hath this hope in him purifieth himself, even as he is pure.*"

While it is freely admitted that this justification is attainable, and essentially requisite to our realization of the third stage of grace, it is held by some that this acquisition is only to be expected *at, or near death*, at which time the work will, by an absolute operation of divine grace, be consummated, and in no case is it to be expected before that exigency; or that in the meantime the faithful believer will gradually grow up into this state, and that its acquisition is in no case an instantaneous work. We propose in this chapter to demonstrate, so far as we can, the error of this view, but before proceeding with our examination, we propose to set forth in as strong light as we can, some of

the advantages resulting from a well-defined standard of Christian attainment.

There is prevalent in the hearts of most professors an inward longing for a certain undefined state of grace that they feel to be not only their privilege to attain unto, but an absolute necessity. This indefiniteness results from the vague and undefined views we, as well as some other churches, entertain on the subject of Christian attainment.

Mrs. Harriet Beecher Stowe, in a tract on holiness, entitled, "Primitive Christian Experience," thus sets forth the advantage of this definite standard: "The advantages to the Christian church, in setting before it distinct points of attainment, are very nearly the same in result as the advantages of preaching *immediate regeneration*, in preference to indefinite exhortation to men to lead sober, righteous and godly lives. It has been found, in the course of New England preaching, that pressing men to an immediate and definite point of conversion, produced immediate and definite results; and so it has been found among Christians, that pressing them to any immediate and defined point of attainment will, in like manner, result in marked and decided progress. For this reason it is, that, among Moravian Christians, when the experience, by them denominated *full assurance of faith*, was much insisted upon, there were more instances of high religious faith than in almost any other denomination; while in these later times—when it is scarcely remembered that the Congregational and Presbyterian churches have an article

on this subject strongly enjoining its attainment—it is an experience so rare as to excite surprise when fully manifested.”

In this truthful utterance of this gifted lady is a most important fact that we will do well to consider—a truth so apparent that it needs no elaboration at our hands. That distinct point of attainment, we propose to set forth before our readers in this work, and, if possible, convince them that they may attain thereto by an act of faith in our Lord Jesus Christ. Upon this point, then, we remark :

1. *There is a distinction to be observed between growth in grace and the attainment of holiness or sanctification*

The theory of a gradual growth only is based upon such scriptures as our Lord's parables of the leaven in the meal, the mustard seed, etc., all of which clearly teach development, progress, maturity, increasing love to Christ, victory over the world, the weakening of the powers of inbred corruption, and the maturing of the implanted seed in the soul, while the doctrine of holiness involves *the destruction, the death of*, not the gradual weakening nor growing out of, “*the old man*,” “*the body of sin*.” Worthless, poisonous weeds are not destroyed out of our gardens by growing useful plants, *but by their being rooted out*.

If it be admitted that there remain in the regenerated heart roots of bitterness, it remains to be proven by the advocates of the development theory that these roots *can be grown out*, against which they, or we think the word of God and all Christian experience are clear.

Everything that partakes of the nature of sin must be *forgiven, washed away, destroyed.*

Dr. Hibbard says: "It has long appeared to us that many who are seeking after entire holiness mistake the duty of a gradual growth in grace and the knowledge of our Lord Jesus Christ, *for a gradual growing out of sin.* They seem to think that the two naturally involve each other, and that as they must always grow up into Christ in all things, so they must by degrees grow out of the bondage, guilt, and pollution of sin. There is no gradual growing out of sin; All that partakes of the nature of sin must be forgiven, and washed away through faith in the blood of the Lamb. When this is done, it is an instantaneous work. Sin is not a thing to be grown out of, but a thing to be forgiven and cleansed away."

Mrs. Hester Ann Rogers says: "Maturity, or growth in grace, is, in an important sense, a question of time; but purity is not. A free and full salvation from all sin is the present and constant privilege and duty of all believers. This will secure a rapid, solid, constant growth in grace. It is true we may *mortify, resist, and keep under* those evils; but Jesus alone can pluck up and destroy any plant and root which his Father planted not. We may gradually grow in grace and holiness, and hourly increase in victoriously subjecting the enemy within; *but Jesus alone can slay the man of sin.*"

We inquire, who, among all the professors of religion within your knowledge, *have grown out of these*

*fruits* from the bitter-roots within; that we have already enumerated?

2. *That the work of sanctification may be instantaneously realized is further proven by the language and spirit of the Scriptures.*

The commands, "Be ye holy," "Be ye therefore perfect," "Thou shalt love the Lord thy God with all thy heart," require a *present obedience*. If the state of heart indicated by such requirements can only be acquired by a long and protracted growth, how can these commands be complied with? and with what propriety are their immediate enforcement insisted upon?

Then there are other scriptures that speak of this work *as a creation, a cleansing*; all in the present tense. "CREATE in me a clean heart, O God." "We are his workmanship, CREATED ANEW in Christ Jesus." "Having these promises, dearly beloved, let us *cleanse* ourselves from all filthiness of the flesh and spirit, *perfecting* holiness in the fear of God." "If we confess our sins, he is faithful and just to forgive us our sins, and to *cleanse* us from all unrighteousness." "And the blood of Jesus Christ *cleanseth* us from all sin."

3. *Death by crucifixion, as a figure employed in the Scriptures to represent this work, denotes an instantaneous acquisition.*

"Knowing that our old man *is crucified* with him, that the body of sin might be *destroyed*." "For he that is *dead* is freed from sin." "Likewise reckon ye also yourselves *dead, indeed, unto sin*, but alive unto God through Jesus Christ our Lord."



"Dying is the separation of the soul from the body, which does not leave in parts, but all at once. The approach to death may be gradual, but the act of dying is instantaneous. So the justified soul may be long groaning after full redemption, and may approach by gradual stages to the hour of deliverance, the meanwhile the body of sin remaining until by an act of faith that body dies."—*Wood's Perfect Love.*

4. *Resurrection from the dead is also a type of this work, which conveys the idea of an instantaneous work.*

"Know ye not, that so many of us as were baptised into Jesus Christ, were baptised into his death? Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Romans vi. 3—5. "And if Christ be in you the body is dead because of sin (unto sin); but the spirit is life because (unto) of righteousness." "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Romans viii. 10—11. "That I may know him and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death."

These and many other similar scriptures, unquestionably prove that the remains of the carnal mind in our flesh, (Romans vii. 17, 18—20), undergo a death, to



represent which the death of Jesus by crucifixion is the symbol; and that after this death of the body of sin, a new creation or reconstruction of our moral being is brought about by the power of Christ, of which the resurrection of Jesus from the dead is the emblem to represent this change.

It is further taught that in the newly risen body from its crucifixion-death of sin, the sin principle in it is *destroyed*, enabling the believer, with a propriety and emphasis unusual to him heretofore, to say, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. xi. 20.

In the light of this exposition will our reader read Romans vi, and Phil. iii. 10—14?

Surely these symbols can not be tortured into a support of the gradual system, but teach most clearly an instantaneous work.

5. *The grace of sanctification is proffered and enforced in precisely the same terms in Scripture as justification. If, therefore, justification be an instantaneous work, so is sanctification.*

Dr. Adam Clarke says: "We are to come to God for an instantaneous and complete purification from all sin as for instantaneous pardon. In no part of Scripture are we directed to seek the remission of sins *seriatim*—one now and another then, and so on. Neither in any part are we to seek holiness by gradation. *Neither a gradual pardon, nor a gradation purification are taught in the Bible.*"

Dr. Clarke further says: "Every penitent is expected to believe in the Lord Jesus Christ, that he may receive the remission of sins; he does not, he can not understand that the blessing thus promised is not to be received to-day, but at some future time. In like manner to every believer the new heart and the right spirit are offered in the present moment that they may in that moment be received. For as the work of cleansing and renewing the heart is the work of God, his almighty power can perform it *in a moment—in the twinkling of an eye*. And as it is this moment our duty to love God with all the heart, and we can not do this till we cleanse our hearts, so he is ready to do it this moment, because he wills that we should this moment perfectly love him. This moment, therefore, we may be emptied of sin, filled with holiness, and become truly happy."

Mr. Wesley says: "How is it that in all these parts we had so few witnesses of full salvation? I constantly receive one and the same answer, 'We see now we sought it by our works; we thought it was to come *gradually*; we never expected it to come *in a moment, by simple faith, in the very same manner as we received justification*.' What wonder, then, is it that you have been fighting all these years as one that beateth the air?"

President Mahan says: "When I thought of my guilt and need of justification, I had looked to Christ exclusively, as I ought to have done. But for sanctification, on the other hand, to overcome the world, the

flesh and the devil, I had depended mainly upon my own resolutions. I ought to have looked to Christ for sanctification as much as for justification, and for the same reason."

Mr. Mahan, in the following words, describes the great work of sanctification which he received when, abandoning the idea of a gradual growing out of sin into a state of sanctification, he came by simple faith unto Jesus, as he first came for justification: "In a moment of deep and solemn thought the veil seemed to be lifted, and I had a vision of the infinite glory and loveliness of Christ, as manifested in the mysteries of redemption. I will not attempt to describe the effect of that vision upon my mind. All that I could say is, that in view of it my heart melted and flowed out like water. From that time I have desired to know nothing but Jesus Christ and him crucified. I have literally esteemed all things but loss for the excellency of the knowledge of Christ Jesus my Lord, and the knowledge of Christ has been eternal life begun in my heart."

The following, from Wood's Perfect Love, is to the point: "He that seeks the *gradual* attainment of sanctification seeks necessarily something *less* than entire sanctification *now*; that is, he does not seek entire sanctification at all. He that does not aim at the extirpation of *all* sin from his heart *now*, tolerates some sin in his heart *now*. And he that tolerates sin in his heart is not in a condition to offer acceptable prayer to God, for 'If I regard iniquity in my heart, the Lord will not hear me.'"

It would require no argument to convince the most incredulous that justification could not be realized if sought as a gradual attainment. The same difficulties and objections now urged against the doctrine of instantaneous sanctification were formerly urged against instantaneous justification. With all truly enlightened Christians no other theory than our instantaneous justification is now received, and so before the light of advancing truth a complete revolution is inevitable in the sentiment of Christendom touching the work of sanctification.

We have thus at considerable length dwelt upon this proposition, deeming it all-important that a correct theory be held; for, if the conviction be entertained that purity can not be attained instantaneously, there will of necessity be a corresponding laxity in seeking it.

Men prejudiced against the doctrine of an instantaneous sanctification, at times, when under special spiritual influences, rise above their prejudices. We once heard an excellent minister preach a sermon on the higher Christian life, in which he advocated the gradual theory, and in concluding, somewhat warmed with his subject, said: "*Our God is able to do this great work for us, and he is able to do it now, if we believe for it. Why not then by faith receive it now?*"

Sure enough, brother; but why involve yourself in such inexcusable inconsistencies by clinging to a theory that is made to fall before your own better judgment and feelings? A more rapid growth than the brother

proposed in his peroration is not claimed by the most radical disciples of the instantaneous theory. The brother may have, for the moment, recurred to hymn 304, in our collection, the orthodoxy of which we have never heard questioned.

“Lord, I believe a rest remains  
To all thy people known ;  
A rest where pure enjoyment reigns,  
And thou art Lord alone.

“A rest where all our soul's desire  
Is fixed on things above,  
Where fear, and sin, and grief expire,  
Cast out by perfect love.

“*Oh, that I now that rest might know,  
Believe and enter in.  
Now, Savior, now the power bestow,  
And let me cease from sin.*”

## CHAPTER IV.

### PERFECT LOVE.

*There is no fear in love ; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love.*—1 John, iv. 18.

The term "*perfect love*" is sometimes used to designate the state of grace, otherwise denominated "Holiness" or "Sanctification."

We propose in this chapter to institute an examination of the scripture above quoted, upon which this Christian grace is predicated.

Love, in its usual acceptation, may be defined as "a pleasurable sense of delight, excited by a perception of something that we admire or approve in another."

The Christian loves God with *the love of complacency or delight*, as a wise, merciful and holy Being, as well as for the gracious manifestation of the divine benevolence in the gift of our Lord Jesus Christ. He also loves God with *the love of gratitude* for the benefits and blessings he bestows upon him.

There may be *admiration* for the divine character and perfections in an unregenerate heart, but there can not be *love*. "We love God because He first loved us." The scriptural evidence of love to God is not profession nor attachment to church peculiarities, all

of which may exist without true piety; but practical, willing obedience to the divine commandments. "If ye love me keep my commandments."

There may be different degrees of this love; with some, whose sense of pardon is particularly vivid, it may be more strongly and satisfactorily marked in their emotional nature, while in others, whose realization of pardon may not be so peculiarly marked, it may partake more of the nature of a principle. In either case it will demonstrate its existence and reality in *active, willing obedience to God's commandments*. "Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." Luke vii. 47.

"Fear is a painful emotion of the mind; an uneasiness produced by the expectation of some future evil likely to befall us." A state of *doubt and uncertainty* as to our religious condition will produce fear.

There is a principle called *filial fear*, akin to love, arising from a perception of the divine character, and inciting to obedience, reverence, and a shunning of everything that is displeasing to God.

Then there is also a *slavish fear*, resulting from ignorance of the true character of God, and a conscious dread of his wrath, with no relieving assurance that we are his children and delivered from that impending wrath. This fear is tormenting and peace-disturbing.

For a better understanding of the application of

these principles to the various grades of Christian character, we divide the human family as follows:

1. The natural man.

One in his natural, unawakened and unconvicted state. This person neither loves nor fears God, unless at times, under special danger, he may dread to meet God.

2. The convicted sinner.

A person who is partially awakened to a realization of his lost condition *fears* God, but does not love him.

3. The justified, regenerated one.

This individual has, to some extent, been brought to realize the fact that "God is love;" that in his conscious deliverance from the guilt of sin and the wrath of God he is enabled to say, "We love Him because He first loved us." This person is at times liable to fall into distressing doubts and fears, as the result of carnal reasoning, the uprising of the carnal mind, as well as a fluctuating between the law and the Gospel. The former "gendereth to bondage," the latter to liberty. Gal. iv. 24—26. We earnestly commend to the careful examination of the reader Gal. v., particularly verse 4: "*Whosoever of you are justified by the law, ye are fallen from grace.*" As we understand the apostle, he says that we are not only justified by faith in Christ, but we maintain that grace by continually believing in him, and that when the eye of faith is directed from Christ to the law, we at once come within



hearing of its thunderings, and fear-begetting associations. Mr. Wesley says of the justified believer that "The evangelical state of love is frequently mixed with the legal." Of this class it may be truthfully said, "He that feareth is not made perfect in love."

That such is the experience of many truly converted Christians is so evident that it requires no proof at our hands, and that deliverance from this state is possible in this life is plainly taught in the word of God, and with unmistakable precision in the scripture we have placed at the head of this chapter.

4. There is still another class who have advanced to a higher plane of Christian attainment, wherein "perfect love casteth out fear."

To deny that this state is attainable in this life, in the face of the plain utterances of God's word, the experience of the New Testament saints, and the multiplied thousands of living witnesses whose veracity is unimpeachable, is palpable folly and wickedness. With equal show of wisdom would that man's denial of the discoveries of Dr. Kane in the Arctic regions, or the extended and magnificent view from Mont Blanc, be received, who had no personal knowledge of either, as the denial of the state of grace herein portrayed by that professor who never advanced beyond the third stage we have indicated. If the safe-guards which jurisprudence has thrown around the law of testimony be admitted in this question at issue, our position is established beyond cavil or peradventure.

How many professors of undoubted piety live in the state expressed in the following :

"'Tis a point I long to know,  
Oft it causes anxious doubt,  
Do I love the Lord or no ?  
Am I his, or am I not ?"

That such was not the experience of the apostles is evident in the exultant strains, fervid zeal and assured hopes of New Testament biography. That the provisions of the gospel contemplate a more elevated piety than the type which the present race of professors furnishes, is an almost universally admitted fact ; that they propose the attainment, at some period during probation, of a state so exalted as we claim, is almost as universally admitted, but that this attainment is practicable now, as a living grace, is the question at issue. The positive assurances of God's word, with the collateral evidence of undoubted experience, should weigh more heavily in the decision of this question than that which is merely negative. Assuming, then, that our position is established or conceded, we proceed to enumerate some of the peculiar forms of fear from which the believer is delivered.

1. *The fear arising from an uncertainty as to our religious condition.*

It would be strangely inconsistent if a person, awakened to the necessity of realizing the highest assurance of his personal salvation, in view of the fact that death may usher him into vast eternity at any moment, would not in the absence of a comfortable evidence of his

preparation feel an anxiety akin to torment. Collateral and incidental evidences of personal piety will not calm the unrest of that soul. The voice of God alone, by his Spirit, bearing testimony with the human spirit, will meet the case. The incidental and collateral evidences of personal piety are to be safely relied on, only so far as they are needed or received as *incidental and collateral, and no farther*. The sacred scriptural doctrine of the witness of the Spirit is too vital to be set aside for that which is only incidental, and upon which it is not safe to risk the soul. The interests at stake are too vast to be left in doubt, and where provision is made to furnish "*the full assurance of faith*," blind infatuation or stolid ignorance or prejudice alone debars the doubting disciple from a full avail of these precious provisions.

Then, doubting disciple, there is help for you. But it is not in a gradual growing out of this habit; for all experience shows that this habit becomes more inveterate by age; neither is it in any half-way attainment, nor in the incidentals of religion, but alone in the destruction and ejection from the heart of the ground and root whence these grow.

Perfect trust in Jesus brings perfection of love and the full assurance of faith, before which all tormenting doubts must flee as the darkness, and even the stars themselves, disappear before the material sun. Accept this remedy and your deliverance is assured; reject it and you are doomed to a life-long wandering in the wilderness.

2. *Fear arising from anticipated future trials and afflictions.*

The larger part of the troubles of God's people arise from the apprehensions of the future, rather than from present, actual evils. That this distrust is displeasing to God, as well as tormenting to the soul, is natural and scriptural. God's declared arrangement is, "As thy days so shall thy strength be." Grace for future trials is pledged only in connection with those trials; for he "will not suffer you to be tempted above that ye are able to bear, but will *with the temptation* (when it is upon you) also make a way to escape." The ground of all this distrust is unbelief. It is rooted in the very constitution of our nature, but it can be reached and removed by the all-powerful blood of the Lamb. Will you, reader, have it applied and your cure effected?

3. *The fear of death.*

It may be inquired, does not the justified soul have victory over the fear of death? He may and should have; but that such is not the general experience of believers is evident from Hebrews ii. 14—15: "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that *had* the power of death—that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage."

Satan *had* the power of death; but conquered by Jesus he is now despoiled of his authority. The Savior

assured the revelator (Rev. i. 18) that, as an evidence of his complete victory over the last enemy, he had "*the keys of hell and of death.*" Death, as the penalty of the violated law, is terrible, and God intended that it should be; and while the atonement of Jesus takes away from the King of Terrors his sting, yet he will always prove a foe to our nature, and cause us to shrink from his approach.

Nature, looking through the distorting and magnifying glass of unbelief, sees only the wasting of the body, the physical agony of the last struggle, the heart-rending farewells, the gloomy companionship of silence, solitude, "corruption, earth and worms," while faith, elevating the vision above these, sees prominently the crown of life, the white robe, the association and companionship of Jesus, angels and saints, or if at all she glance at the physical aspect, is enabled exultingly to exclaim,

"Corruption, earth and worms  
Shall but refine this flesh,  
Till my triumphant spirit comes  
To put it on afresh."

Fearful believer, be assured that while "he that feareth is not made perfect in love," there is deliverance for you so complete that, with the apostle, you may exclaim, "O, death; where is thy sting? O, grave, where is thy victory?"

This deliverance is not in stoical indifference, but in that higher and fuller consecration to Christ so authoritatively pressed upon you in the gospel.

#### 4. *The fear of the coming of Christ.*

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The scriptural representations of the coming of Christ convey the idea of circumstances and surroundings of great magnificence, which to the ungodly will prove exceedingly terrible. To the Christian, however, the assurance that though thus magnificently attended he will prove still to be the "*same Jesus*"—the same in mercy, grace and compassion as when upon the earth—takes from that momentous event its terror, and enables him to respond to the apostolic welcome,—  
"Amen. Even so. Come, Lord Jesus."

The period of this advent is unknown; but does the contemplation of the event turn the eye of the soul in upon itself, and shrinkingly to inquire, in view of your felt unworthiness, "But who may abide the day of his coming, and who shall stand when he appeareth?"

Not made perfect in love, fear torments you, rather than joyful, ecstatic expectation. Advance, then, to a higher point of the delectable mountain, from which you may discern the Celestial City, in the light of which you can realize the truth of the admonition, "*And now, little children, abide in Him, that when He shall appear we may have confidence, and not be ashamed before Him at His coming.*"

##### 5. *The fear of judgment.*

God hath appointed a day in which he will judge the world. The momentous results of that solemn event are calculated to raise emotions of the most

solemn character. Out of Christ there is no refuge or safety in that day.

“That awful day will surely come,  
The appointed hour makes haste,  
When I must stand before my Judge,  
And pass the solemn test.”

Our God says to us, “And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.”

Do you still fear and tremble with tormenting anxiety in view of this event? Then seek perfection of love, and you will realize the force of what is written, “Herein is our love made perfect, that we may have boldness (confidence) in the day of judgment.”

## CHAPTER V.

### HOLINESS—WHAT IT IS NOT, AND WHAT IT IS.

Having considered the higher Christian life under some of its leading aspects, we propose in the present chapter to notice it negatively and positively, to relieve it from some of the objections that many entertain from misapprehension, as well as from the unwarranted zeal and inconsistencies of some of its professed but mistaken friends.

Like any other great Bible doctrine or truth, the sacred doctrine of holiness must be investigated and analyzed if a correct understanding of it would be attained. It is the fine gold of the mine that must be gathered, not from the surface, but as the result of much toil and research. The perception and appreciation of this precious doctrine may constitute the key to unlock the proper interpretation of Revelation ii. 17: "To him that overcometh will I give to eat of *the hidden manna*, and will give him a white stone, and on the stone *a new name written, which no man knoweth, saving he that receiveth it.*"

Objections are forcibly made against the doctrine of scriptural holiness from the flagrant inconsistency of some who profess to seek this grace, and yet ignore or



disregard the conditions of discipleship. "If any man will be my disciple let him deny himself, take up his cross and follow me."

Again, some of the most zealous advocates of this doctrine are foremost in the prevalent God-provoking church fairs and other gambling appliances, professedly for benevolent purposes. Money thus realized is brought into the sanctuary of God and laid upon His altar as a sacrifice. It is an insult to God, and a reproach to those engaged in it, as well as inconsistent with any degree of piety whatever.

The tendency of a consecrated heart and life is to men of low estate, to retirement from the parade and display of all *worldly* associations and organizations. Christian holiness is a plant that will not thrive in the atmosphere of the ball-room or the lodge-room; it requires the gentle rain and dew of the vale of humiliation.

But we proceed to notice our subject first *negatively*.

1. It is not claimed that by the term "Christian perfection" *absolute* perfection is attainable, either in this world or in heaven. Development, growth, expansion is a law of our being and inheres in our constitution, whether on earth or in heaven. In an absolute sense, no being but God is perfect, and it is in this absolute sense that the words of the Savior are to be understood, "Why callest thou me good? There is none good but one, that is God."

2. It is not claimed that man can attain to *angelic* perfection. In the order of their nature, and in the

sense of the term *perfect*, as applicable to created beings, angels are perfect, having retained that perfection with which their Creator endowed them. Angels are not subject to the infirmities of fallen human nature.

3. It is not claimed that by the term perfection is meant a restoration to Adam's state before the fall. This would involve the removal of the curse from man, the beasts and the earth; the abrogation of death, sickness, pain and other physical evils. These results are not to be attained this side the judgment, not until the reconstruction that will take place in the new heaven and the new earth, in which the curse will be removed. The race of mankind commenced in a garden of beauty, and will end in a restoration to Paradise regained, with access to the Tree of Life, and the removal of the curse. Refer to Genesis ii. 8—17 and Rev. xxii. 1—3. That the redeemed in heaven will be more than compensated for what the redemption by Jesus does not accomplish for them in this life in the way of this restoration, is evident in the fact that they will be able to enter upon the bliss of heaven, and sing redemption's song, which angels can not engage in. Rev. xiv. 3.

4. It is not claimed that man can be elevated above the liability to the infirmities pertaining to this life.

By infirmities here we understand the many errors of judgment, the weaknesses and consequent imperfections attaching to the most exalted piety, between which and those actions which spring from the carnal mind and inherent corruption, noticed in preceding chapters, a

wide distinction is to be observed. This distinction is observable in the following quotations: "We then that are strong ought to bear the *infirmities* of the weak."

"Them that *sin* rebuke before all, that others may also fear."

5. It is not claimed that the Christian can attain to a state in which he will not be subject to temptations.

Temptations are incident to a state of probation. Adam and Eve were on probation, and were tempted and fell. The second Adam was also tempted, although he could say, "That wicked one cometh and hath nothing in me." The temptations of the Son of God were real and sore: "For in that He himself hath *suffered*, being tempted." Heb. ii. 18.

Learn, then, that sore temptations are not inconsistent with purity and the most exalted piety.

6. It is not claimed that the Christian can be exalted above the liability to fall.

Probation not only involves a liability to temptation, but a liability to fall. Hence the fall of our first parents.

7. It is not claimed that any Christian attainment will obviate the necessity of growth in grace.

Growth necessarily pertains to a living, healthy organism, and such is the Christian in his highest attainment. Progression or retrogression is the law of his spiritual being. The only safe-guard, then, against declension is a faithful discharge of every duty, and a living up to all the light which God gives. He that

is unfaithful to any known duty is in an attitude of disobedience to God, is doing violence to the law of spiritual progression, and will inevitably lose grace. President Edwards says: "Slothfulness in the service of God is as damning as open rebellion."

These facts being true, how important the following utterance, by Dr. Doddridge, concerning those who stubbornly close their eyes to the light that is being shed on the duty of Christian attainment: "To allow yourself deliberately to sit down satisfied with any *imperfect* attainments in religion, and to look upon a more improved state of it as what you do not desire, nay, *as what you secretly resolve that you will not pursue*, is one of the most fatal signs, and we can well imagine that you are an entire stranger to the first principles of it."

Dr. Adam Clarke said of the Christians of his day: "Many preachers and multitudes of professing people are studious to find out how many imperfections and infidelities, and how much inward sinfulness are consistent with a safe state of religion; but how few, very few, are bringing out the fair gospel standard to try the height of the members of the church, whether they be fit for the heavenly army, whether their stature be such as qualifies them for the ranks of the church militant. 'The measure of the stature of the fullness' is seldom seen; the measure of the stature of *littleness*, *dwarfishness* and *emptiness* is often exhibited."

8. No state of Christian attainment in this life will exempt from deep grief and sorrow.

Mr. Wesley says: "The mind may be deeply distressed, may be exceedingly sorrowful, may be perplexed and pressed down by heaviness and anguish, even to agony, while the heart cleaves to God. Was it not so with the Son of God himself?" "But," says one, "I heard a presiding elder of a sister denomination say that it was placing a man beyond temptation, when he enjoyed this great gift, and that it was peace uninterrupted. Now, if that were true, then this good brother must have been better than Jesus Christ, for he was tempted. Another said that it was placing a man beyond sin; that a man in this high state never sinned. Now, if this is true, then the Bible is not true."

We reply to this by citing the brother to our fifth negative proposition in this chapter, as to the liability to be tempted; as for sinning, he can correct his theology by a perusal of I John, iii., particularly verses 6—9, and as follows:

"Whosoever abideth in Him (in Christ) sinneth not; whosoever sinneth hath not seen Him, neither known Him.

"Little children, let no man deceive you; he that doeth righteousness is righteous even as he is righteous.

"He that committeth sin is of the devil, for the devil sinneth from the beginning.

"For this purpose the Son of God was manifested that he might destroy the works of the devil (that is, that he might save his people so effectually that they do not sin).

"Whosoever is born of God doth not commit sin; for

his seed remaineth in him and he can not sin, because he is born of God." As for the privilege of the sanctified to enjoy constant peace, Isaiah xxvi, 3 is to the point: "*Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.*"

Is it not *irreverent* under any contingency to say that "*the Bible is not true?*"

9. No attainment, however exalted, places us independent of the merits of Christ.

"Holiness is retained from moment to moment only by resting on the merits of Christ."

10. The state of grace under consideration does not supersede the necessity of *a life of faith*.

This doctrine does not disparage justification, as some suppose.

Justification or regeneration (we use these terms interchangeably in this work for the same state or attainment, notwithstanding their technical difference) is sanctification begun, and holds the same relation to it that the alphabet does to the language, or the foundation to the building.

The justified believer, if he maintain this state until death, will undoubtedly be saved, the Lord cutting short the work in righteousness, as is often seen in the resignation and triumph attained, often after a severe struggle.

Justification is sanctification begun, while sanctification is the work completed. These distinctions should be observed, and should, to some degree, regulate the character of our pulpit exercises to mixed assemblies.

No state of grace, be it justification or sanctification, will exempt from God's order, "The just shall live by faith." Sight or feeling in religion, the opposites of faith are not to be the standards by which to regulate our lives, nor measure or interpret the Word of God.

"Judge not the Lord by feeble sense,  
But trust him for his grace."

The internal religious life of most professors is a fruitless effort to have God reverse his order of a life of faith, and gratify them with feelings and ecstasies by which to regulate this life and duty. This God will not do, and so long as the will chafes and frets in this insubordination, uninterrupted, even-flowing peace is impossible; but when we are brought to a complete submission to the irreversible decree of God in this particular, peace and joy will necessarily result to the soul.

Just here, at this point of contest of the soul with God, Satan will bring to bear his most subtle and powerful efforts, if possible, to sever this connection. Neither the justified nor the sanctified are exempt from his attacks. With the former a disposition to doubt the tension to which faith is subjected becomes the *habit* of the soul; with the latter it is occasional only.

In the midst of the most severe ordeal to which our faith may be subjected, confidence in God and his word is unabated. We venture the assertion that with most professors, in all stages of Christian attainment, their severest trials center around this vital



point—this golden thread that unites them to God. This connection once severed, the soul is driven at the mercy of the enemy.

To the sanctified, when under this trial, the admonition of the apostle to Heb. x. 23 is peculiarly applicable: "Let us hold fast *the profession* of our faith without wavering, for He is faithful that promised."

We come now to consider this subject *positively*.

In the course of our inquiries, as well as in our negative view, we have, to a considerable extent, anticipated what would properly come under this head. But little remains to be said, other than to enumerate some of the evidences and results of this Christian attainment.

We remark, then, that this doctrine involves:

1. A thorough and unreserved consecration of our all to God.

But it may be said, is not every Christian fully consecrated? Every Christian should be, we admit; but do not facts unmistakably prove that such is not the case, that most professors are but partially, and with many reservations, committed to the work of God?

This consecration is not either partial nor made in general; it is unreserved and in detail. Probably the last item we lay upon God's altar is our will.

2. It also involves the death of "the old man," the destruction of "the body of sin," the removal of "the carnal mind," and as a resulting consequence the putting on of "the new man"—Christ, the renewal of our



nature by the power of the Holy Ghost, by which it is renewed after the image of Christ, that as we "were baptized into the image of Christ," "even so we also should walk with Him in newness of life," thus setting us apart for the Master's service and glory—a transformation by the renewing of the mind, enabling the believer to "prove what is that good, and acceptable, and perfect will of God."

Some of the results and fruits of this attainment may be briefly stated :

*First.* A conscious deliverance from the legal bondage expressed in Romans vii. 8—24, and the enjoyment of a liberty compared with which all past experience can furnish no parallel.

*Second.* The cessation of tormenting doubts and fears which have their origin in the carnal mind, and which, *as a habit*, cease with the death of that principle, followed by what is fully represented by "the full assurance of faith."

*Third.* The internal foes to the peace of the soul having been expelled, peace reigns in the heart, constant, profound, soul-satisfying beyond the power of the tongue to express. Conflicts may come from foes *without*, yet amidst it all the mind is in perfect peace, stayed on God.

*Fourth.* A conformity of the will to the will of God.

It is not God's order that our wills should be annihilated or held in abeyance, for that would reduce us to mere machines ; but that they, disorganized and rebellious by reason of sin, should be readjusted in per-

fect harmony with the divine mind. When this is accomplished there will be no purpose or desire entertained that will conflict with the will or word of God, neither will there be tormenting anxiety as to future trials or providences, nor repining or complaining, nor wishing things were differently, knowing that all that may befall us will be only by permission of God, whose will is our highest happiness and security.

*Fifth.* The restless yearnings of the soul for a certain indefinite attainment that is felt to be necessary to fill it is satisfied, its supreme good being found. Says one: "*The sea within me is at rest. As the lungs are satisfied with pure air, and do not ache for a better substance to fill them; as the eye is satisfied with the pure light of heaven, so the soul which has found Jesus through his personal manifestation has all, and wants no more.*" This being the case, worldly amusements are not needed or desired to complete its happiness, to all desires for which the soul has undergone a crucifixion. This attainment will enable the believer to realize the truth of the words of Jesus to the woman of Samaria, "Whosoever drinketh of the water that I shall give him *shall never thirst.*" And also in his discourse in Capernaum, "I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst,"

*Jesus himself is the bread of life—not his words, his doctrines, his ordinances or his sacraments.* That church in whose ministrations the externals of religion predominate, ignores Jesus; and that minister that pro-

vides no better food for the souls of his members than weekly dissertations on morality, ordinances, sacraments and ceremonies, is guilty of the folly of attempting to satisfy the hunger of the souls of his people with husks.

*Sixth.* A renewal of the desires and tastes of the soul for the Holy Scriptures, which become to the believer *the voice of God*. No longer does he seek for ecstasies and frames to interpret either his state or the veracity of God's written word. We can not too strongly state the importance of an unconditional reception of God's written word as our only rule of faith and practice. Until this result is realized instability and vacillation will characterize the professor. "Sanctify them *through thy truth*; thy word is truth," prayed Jesus. "That he might sanctify and cleanse it with the wash of water *by the word*," "Seeing ye have purified your souls *in obeying the truth*."

The relative superiority of the word of God to visions and ecstasies is stated in II. Peter i. 16—21.

*Seventh.* Communion and fellowship with God. .

This ever-present consciousness of God's presence will prove an effectual check to any temptation to worldliness, and to foolish talking and jesting.

A jesting, anecdote-telling minister of the gospel effectually destroys his usefulness, and degrades his holy office. These generally oppose the doctrine of holiness. None need it more than they.

Retirement for prayer and meditation is found to be a necessity, while the public means of grace are inexpressibly precious.

*Eighth.* An abiding assurance of the faithfulness of God, that He will protect and guide, as well as overrule all future events for the good of the believer, bringing him finally in safety to heaven, the hope of which is exceeding precious and inspiring.

As furnishing further illustration of our subject we give briefly the following experiences of eminent saints, well known in the annals of the church.

Rev. Joseph Benson, the commentator, thus recites his reception of this great grace: "I could do nothing but pray that I might be *holy* even as He is holy. Everything else appeared to be so insignificant as not to deserve a thought. *O, how I long to speak of nothing else!* \* \* \* My soul was, as it were, *let into God* and satiated with his goodness. He so strengthened my faith as to perfectly banish all my *doubts and fears* and so *filled me with humble, peaceful love*, that I could and did devote my soul and body and health and strength to his glory and service. \* \*

\* *O, what a change hath God wrought in me!* Glory be to God! I am indeed put in possession of a *new nature*. \* \* Over and over again did I, with infinite sweetness, dedicate myself to God."

Dr. Payson: "Were I to adopt the figurative language of Bunyan I might date this letter from the land of Beulah, of which I have been for some weeks a happy resident. The Celestial City is full in view; its glories beam upon me, its breezes fan me, its odors are wafted to me, its sounds strike my ears, and its spirit is breathed into my heart. Nothing separates me from

it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step whenever God gives permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze upon this excessive brightness, and wondering with unutterable wonder why God should deign thus to shine upon a sinful worm."

In the year 1742 Mrs. Edwards, wife of President Edwards, sought what she called "*the full assurance of faith.*" The result of her seeking she thus narrates: "I can not find language to express *how certain* the everlasting love of God appeared; the everlasting mountains and hills were but shadows to it; my safety and happiness and eternal enjoyment of God's immutable love seemed as durable and immutable as God himself. Melted and overcome by the sweetness of this assurance I fell into a great flow of tears, and could not forbear weeping aloud. The presence of God was so near and so real that I seemed scarcely conscious of anything else. At night my soul seemed to be *filled with an inexpressibly sweet and pure love to God and to the children of God*, with a refreshing consolation and solace of soul which made me willing to lie on the earth at the feet of the servants of God, to declare His gracious dealings with me, and breathe forth before them my love, gratitude and praise. At

night I continued in a constant, clear and lively sense of the heavenly sweetness of Christ's excellent and transcendent love, of his nearness to me, and of my dearness to him, with an inexpressibly sweet calmness of soul in an entire rest in Him.

"My soul remained in a heavenly elysium. I think what I felt each minute during the continuance of the whole time worth more than all the outward comfort and pleasure which I had enjoyed in my whole life put together. It was a pure delight, which *fed and satisfied my soul*. It was a sweetness which my soul was lost in.

"In the house of God so conscious was I of the joyful presence of the Holy Spirit that I could scarcely refrain from leaping with transports of joy. My soul was filled and overwhelmed with light and love and joy in the Holy Ghost, and seemed just ready to go away from the body. \* \* \* *This exaltation of soul subsided into a heavenly calm and a rest of soul in God, which was even sweeter than what preceded it.*"

Dr. Upham, with whose writings many of our readers are doubtless familiar, thus gives his experience of this grace: "I was distinctly conscious when I reached it. \* \* \* I was then redeemed by a mighty power, and filled with the blessing of *perfect love*. There was a calm sunshine upon my soul. The praise of God was continually upon my lips. \* \* I was never able before that time to say, with sincerity and confidence, that I loved my Heavenly Father with all my strength. But, aided by Divine grace, I have

been enabled to use this language, which involves, as I understand it, the true idea of Christian perfection or holiness, both then and ever since. There was no intellectual excitement, no marked joys, when I reached this great rock of practical salvation. *But I was distinctly conscious when I reached it.*"

We give the experience of one with whom many of our readers are acquainted: An excellent minister, long in the itinerancy, transferred to a new field of labor, found himself surrounded with difficulties. He was led to inquire why the majority of professors with himself, were terribly afflicted with doubting and fearing, why in his preaching to others his own soul was not enlisted and blessed as he had reason to believe the apostles felt, why convictions were not deep and pungent, and conversion as thorough and decided as formerly, why foolish talking and jesting were so prevalent even among the ministry; and while looking at these things and many other evidences of the declensions of these latter days, he was forced to the conclusion that a higher, fuller consecration was necessary. Earnest prayer increased and intensified these convictions until he resolved to seek this higher consecration. "But," said the enemy, "You have preached and spoken against the doctrine." "I will do it no longer; I will seek, profess, and preach it." Then followed the consecration, in detail, of time, talent, reputation, health, life, *all, all to God* and the work of the ministry and the salvation of souls. Light broke all around him, *and in him*—he was filled with a peace and comfort



perfectly indescribable. Preaching now reacts with peculiar sweetness in his own soul; the church is edified and stirred to take higher ground; difficulties begin to disappear; meetings are powerful; the preacher lives no longer in the outer court in which he now feels he has been worshipping all his religious life, but is now in the inner sanctuary; his peace is abiding, soul-satisfying, flowing like a river. *This is consecration. This is sanctification,—set apart from a common to a sacred use.*

We lay down no particular form of internal experience as a standard to which all must conform—this varies as in the justified state. As elucidating this point, we transfer the following from Wood's Perfect Love:

“Sanctified souls are often inclined to name the blessing after their principal *sensations*, harmonizing with their emotional experience. One person realizes principally a marked increase of faith, and he calls it “*the life of faith.*” Another is conscious of a deep, sweet resting in Christ, and he calls it “*resting in God.*” Another is permeated with a sense of the divine presence, and filled with ecstatic raptures, and he calls it “*the fullness of God.*” Another feels his heart subdued, melted, refined, and filled with God, and he calls it “*holiness.*” Another realizes principally a river of sweet, holy love flowing through the soul, and he calls it “*perfect love.*” Another is prostrated under the power of the refining and sin-killing Spirit, and he calls it “*the baptism of the Holy Ghost.*” And another realizes principally a heaven of sweetness



in complete submission to God, and he calls it "*Christian perfection*." If genuine, the work wrought in each case is essentially the same.

Thus we have portrayed the grace of holiness, Christian perfection, perfect love, or the higher Christian life. Is it fanatical? Is it anti-scriptural? Is it practicable? Is it a setting forth of strange doctrines?

In concluding this chapter we make the following observations:

1. The doctrine is in accordance with God's word.

If our theology were drawn from the Bible, instead of the diluted and sometimes poisonous fountains of human wisdom, there would be no caviling, no questioning of this great and precious doctrine, and a more healthy tone would prevail in the church generally.

2. This doctrine wherever preached receives the special approbation of God. We have seen ministers hold up to the people this higher Christian life, and in every case within our recollection a divine unction fell upon preacher and people; while on the other hand we have heard it denounced from the pulpit to the manifest grieving of the Spirit, and the disgust of the more godly of the congregation. Mark that minister that ridicules this doctrine, for the end of that man is generally skepticism or worse.

That church or that minister that will most faithfully lead Christ's flock into the pastures of this privilege, will share most largely in Christ's blessing, as well as in the gratitude and confidence of the flock, while those who, from prejudice or ignorance, obstruct rather than

encourage, will be left behind, the flock outstripping theme in the race, and going after those shepherds who appreciate their wants.

3. This doctrine is not contrary to our faith as a church.

This conclusion is warranted by *the only authoritative expression we have on the subject*, which is found in our hymn book. In that excellent collection we have a department on "Christian Perfection," covering twenty-nine pages, and embracing forty-five hymns, not a single sentiment in one of which is not in full accord with what we have written; and also a department on "Faith and Justification," covering but fifteen pages, and embracing twenty-three hymns. Either our commonly preached theology, or our hymn book, sadly needs reconstruction. Which shall it be?

4. This doctrine is eminently practicable and needful.

The tendency of the age, our own church not excepted, is to formalism, ritualism, ceremonialism, rationalism, materialism, and spiritualism. By what means can this current be arrested? Can it be by church legislation and disciplinary enactments? These are set aside by an age peculiarly marked by one of the predicted accompaniments of the latter days—"truce-breakers, traitors" (II. Tim. iii. 1-4). Our conviction is absolute, that but one effectual remedy remains, and that is a baptism of the Holy Spirit, a higher and holier consecration to God of all our people—professors, editors, preachers, missionaries, laity. Then the

power of the pulpit will be restored, the press will send forth its healing streams of pure truth to bless and save, our institutions of learning will furnish laborers with consecrated hearts and lives to toil for the world's salvation, our missionaries will cause the wilderness in which they labor to blossom as the garden of the Lord. A holy consecrated church, then, will stand as a bulwark, a breakwater to the tidal wave of evil that threatens to inundate the church. We propose to every minister of our church to preach a sermon from I. Thess. v. 23—24. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

Let him tell his people just what degree of sanctification they may claim and expect, as taught in this text, and at the peril of incurring the anathema of Rev. xxii. 18—19, withhold any part of the truth, or substitute his own narrow restricted standard of construction. To our people, to the reader, we would reiterate the words of the Savior, in John vii. 17. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

## CHAPTER VI.

### OBJECTIONS ANSWERED.

In our intercourse with Christians we find many holding views and objections that conflict with the general theory of holiness, and which we propose, in this chapter, to endeavor to remove.

I. In opposition to the theory that there remain in the heart of the truly converted what are termed "roots of bitterness," "the carnal mind," "the old man," etc., from which result a tendency to depart from God, to doubt and unbelief, pride, self-will, covetousness, love of the world, inordinate affection, evil surmisings, uncharitable expressions, the flesh lusting against the Spirit, and the Spirit against the flesh, and which, partaking of the nature of sin, can not be grown out of, but must be destroyed, extirpated, washed away by the blood of Christ, *they hold that when the individual is justified by faith in Jesus, he at the same time is wholly sanctified, all sin in him is destroyed, his heart is from that moment made altogether clean, he is saved wholly, not only from the dominion of sin, but from its very being, and as a consequence, there is no warrant in Scripture, reason or experience for a subsequent cleansing.*

That this theory is unsustained by the Scriptures and by facts, we propose to demonstrate:

1. *The general faith and testimony of the universal church of all ages are against this theory.*

In no creed or confession of faith, written or traditional, ancient or modern, Greek or Roman, Calvinistic or Armenian, Catholic or Protestant, up to the eighteenth century, was this theory held or taught, either directly or remotely.

We make this assertion sustained by ecclesiastical history, as also by the uncontradicted declaration of Mr. Wesley, in his sermon on "Sin in Believers," as a very strong fact in determining this question.

Not until Count Zinzendorf took exception to this tenet, as declared by Mr. Wesley, was the former theory questioned by a single reformer or church, and the latter is now held only by the Moravians—the followers of Count Zinzendorf—and a few other Christians in some churches.

On the other hand, the fact of remaining inbred corruption in believers was so strongly held and so plainly declared, that in many cases, as it is now, the dominion of the believer over sin was scarcely allowed, and the distinctions between believers and unbelievers were nearly obliterated.

The reformation of the sixteenth century was mainly the revival of the doctrine of justification by faith, in opposition to works, penances and merits. The mission of Luther was mainly to eliminate, to rescue this great fundamental truth from its concealment in the

mass of tradition in which it so long had been buried ; this done, that great and good man passed to his reward. It still remained, however, for succeeding reformers to carry on and complete the work begun by Luther, in the way of gathering and systematizing with creeds and bodies of divinity truths rescued from this concealment ; hence the mission of Calvin, Zuin-  
glius and others. The church of the Reformation was far in advance of the church of the previous ages in its perception of truth, but yet greatly behind the fuller development of the eighteenth century. The reformed churches did not hold as conspicuously before the world the great doctrines of thorough, radical conversion to God and the witness of the Spirit, as also the privilege of the believer to rise to a deliverance from inbred corruptions, as God intended his church should hold and teach ; hence the raising up of Wesley, Whitefield and others, in England, to complete the work begun in the sixteenth century. Notwithstanding the prevalent ignorance of the dark ages, many honest inquirers were led by the Spirit to a clear perception of those great truths respectively, far in advance of the general standards of their day. For proof of this we refer to Peter Waldo and his followers, the Waldenses ; the Albigenses and the Vaudois ; and to Fenelon, Thomas A. Kempis and Madame Guyon, whose writings on holiness equal any of our day.

To decry or reject those precious truths as *Wesleyan*, because instrumentally brought conspicuously before

the church of Wesley, is as unreasonable as to reject the doctrine of justification by faith as Lutheranism, because taught by Luther.

Mr. Whitefield separated from Mr. Wesley by reason of the former's Calvinistic proclivities, while Count Zinzendorf separated because of the theory of sanctification. From Count Zinzendorf there has arisen the theory we are combatting in this chapter.

From this conflict with the voice of the universal church of the past and of the present, with the single modern exception we have stated, is it not to be supposed that the theory of Zinzendorf is erroneous?

We are aware that antiquity or numbers determine nothing in opposition to God's truth, yet when the preponderance is so clearly sustained by that infallible standard, the conclusion is inevitable that this unanimity is the result of divine influence.

*2. However plausible the arguments used to sustain the Zinzendorf theory, they fall before the test of Scripture.*

In a conversation with Mr. Wesley Count Zinzendorf thus states his theory, and his reasons for it:

"The moment a believer is justified he is sanctified wholly."

"Entire sanctification and justification are in the same instant."

"As soon as any one is justified the Father, the Son and the Holy Ghost dwell in his heart, and in that moment he is as pure in heart as he ever will be."

Modern objectors say: "A babe in Christ is as per-



fect as a man, and is as pure as it will be when fully grown."

"Every one born of God is made clean, pure and holy, and a temple of the Holy Ghost; and a man can not be a saint and a sinner, holy and unholy, at the same time."

"When God converts a soul he does it thoroughly, and not partially."

It will be observed that the question at issue is not that the word of God does or does not enjoin holiness or sanctification upon every believer, for both theories admit this; but it is this: The Zinzendorf theory holds that this work is wrought *at the same time as conversion*, while the other theory is that it is a subsequent attainment.

If the former be correct, then every justified soul is also fully sanctified and no longer bears the fruits of the carnal mind, so often enumerated in these chapters. That such is not the fact is proven by

*First.* Those scriptures that recognize a distinction in Christian attainments, some believers being spoken of as in a more advanced state than others, the terms plainly indicating a recognition of sanctification as a subsequent and higher attainment than justification; as, "He that feareth is not made perfect in love." "That we be no more children, tossed to and fro, and carried about with every wind of doctrine." "And I, brethren, could not speak unto you as unto spiritual, but as unto babes in Christ." "Till we all come in the unity of the faith, and of the knowledge of the Son of



God, unto a perfect man, unto the measure of the stature of the fullness of Christ." "Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection." "And this also we wish, even your perfection." "For the perfecting of the saints," etc.

*Second.* Those scriptures that address believers as the children of God, and yet reprove them for indulging in things inconsistent with a sanctified state, as "For ye are yet carnal, for whereas there is among you envying, and strife, and divisions," etc. That these Corinthian brethren, with all the inconsistencies the apostle reproves them for, were Christians, is proven by another expression he used as an incentive to their obedience to his corrections: "Know ye not that your body is the temple of the Holy Ghost which is in you?"

*Third.* That class of scriptures that address believers as the children of God, and yet urge them to a higher and holier state, a going on to perfection. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "And any man that hath this hope in him purifieth himself." "That He (Christ) *might* sanctify and cleanse it (the church) with the washing of water by the word." "That He might present it to Himself a glorious church, not having spot or wrinkle or any such thing; but that it *should be holy and without blemish.*" Observe, this glorious state was *prospective*, not then attained. "And the very God of peace sanctify you wholly."

"Now the God of peace \* \* make you perfect."  
 "Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry." "*Put on*, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another." "I will thoroughly purge thy dross and take away all thy tin." "Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you."

Need we further to classify texts from the sacred word under their respective heads? Do they not suggest themselves in abundance to any Bible reader?

3. *This theory is in conflict with all Christian experience.*

In many individuals conversion is so clear and decided, that for a time they imagine all their enemies are destroyed, but it is not long until this delusion is dissipated by their unexpected appearance and power. We need not enlarge upon this fact, for every Christian experiences this warfare with internal foes, requiring constant vigilance and prayer.

To affirm that all these internal foes were expelled in conversion, which is clearly involved in the Zinzendorf theory, involves the following difficulties:

*First.* If justification consists in the expulsion of all these fruits of the carnal mind, then their reappearance in the heart indicates *a loss of justification itself*, and all

who experience these evils were either never converted at all, or are backslidden.

*Second.* All those who experience this conflict with these internal foes, who experience any tendency to pride, impatience, wrong temper, a proneness to depart from God, etc., and who are weeping over it and groaning for deliverance, who are hungering and thirsting after righteousness, are farthest from God, while the self-satisfied are alone right in His sight.

*Third.* The most devoted, diligent, constant, prayerful and Bible-searching Christians are most and soonest concerned for this higher attainment, while the careless, covetous, disposed to foolish talking and jesting, are least concerned for it, and most against it, if not uncharitable in their expressions of opposition to it.

How frequently do persons, despite their prejudices to the contrary, pray for this inward cleansing, this purifying of the spirit, this holiness and image of God. Often we have heard these fervent expressions in public prayer from lips that theoretically deny the possibility of attaining what they prayed for. In the one case it was the Spirit "helping their infirmities;" in the other it was prejudice ignoring that Spirit.

We are now done with this difficulty. We do not propose to contend for theories. We propose this common platform, upon which we can all stand. It matters not which of the two theories under discussion you hold. You admit the existence in our day of roots of bitterness in Christian hearts that should not be there, the necessity of a deeper, higher,

holier standard of piety, of a more thorough consecration to Christ and his cause. It matters not whether you believe these were all removed in conversion and unfortunately get back again, or that they were never wholly removed; the facts above stated are apparent and admitted. Need we then stop to settle theories before uniting our efforts to remedy the evils? Is theory of more importance to us than the substance? Are we afraid of cutting loose from our base to push the battle against the enemy, lest he compromise our consistency and reputation or line of retreat? When an exigency is upon a nation or an individual, it is no time to analyze its nature or origin, but to meet and overcome it, and afterward settle that difficulty, if it can be settled.

We entertain no fear but that, under the powerful baptism of the Spirit, our theories will all come right, or at least sufficiently so to enable us to work together harmoniously.

Upon this platform, then, we earnestly invite all our ministers, people and all the friends of Jesus to unite.

II. A second difficulty or objection is in what is termed a "*second work*."

This objection or difficulty should disappear from the candid mind when it is understood that this sacred work is not different in its nature from justification, but simply its completion, a higher degree of the same grace.

Holding either of the theories we have been discussing, the fact is undeniable, if not tacitly conceded,

that in the present race of professors, at least, there are roots of bitterness, spots and wrinkles, tempers and practices, that grace should correct, and that grace alone can remove or destroy; that a higher, deeper, holier consecration, the attainment of a more elevated standard of piety is sorely needed.

This grace when attained, whether gradually or instantaneously, *is that second work.*

The scripture warrant for this second work is found in the many injunctions we have quoted, and the many others familiar to the Bible reader, to go forward to a higher and holier state of religious life, the obligations to obey which are admitted by all. These scriptures, like those enjoining the first work—the new birth, are interspersed, like precious gems, all through the word of God; are couched in positive commands, earnest entreaties, urgent exhortations, encouraging assurances, comforting promises, and expressive symbols. In fact every scripture that holds before the eye of faith a higher, holier attainment, is a warrant for this second work, and the Christian when seeking for this, (and what growing Christian is not concerned for, and groaning after, this higher and better state?) is, whether theoretically conscious or not, seeking for a scriptural second work, and when the point is attained, that second work is wrought in him. Dear reader, do not be alarmed nor bewildered by terms and technicalities.

III. A third formidable difficulty *is in an instantaneous work.* Upon this point we have but little to add to what we have written in Chapter III. of this work.

To deny an *instantaneous sanctification* is to disbelieve God's declared willingness to do *now* and *at once* for us what we believe God must, at some stage of our probational experience, accomplish in us in order to assure our entrance into heaven; for it is written: "And there shall in nowise enter into it (heaven) anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Rev. xxi. 27.

Dear reader, you can not carry with you into that holy place, and into the presence of a Holy Being, the spots and wrinkles, the tempers and passions that mar and defile you now. If in your *gradual purification*, (and it is sadly feared many professors do not aim at even this,) you should be overtaken by death ere the work is completed, you must then fall back upon an instantaneous cleansing, or you can not be saved. Do you not then perceive that your main difficulty is not so much against an instantaneous sanctification, as against any sanctification at all.

IV. *This doctrine of a sacred work disparages justification.*

A justified person has passed from death unto life, from the broad way to death into the narrow way to life; he is a child of God, an heir of heaven; the peace and love of God are in his heart. Created anew in Jesus Christ, his body is the temple of the Holy Ghost, and he lives with a conscience void of offense toward God and man, free from condemnation, and in dominion over both inward and outward sin, and in the event of

his death, would surely get to heaven, God cutting short the work in righteousness. All this admitted, it may be inquired, "What more remains to be done?" Just this, that what is proposed to be secured by gradual growth, or in death, should be wrought in us, and for us, *now*; that the roots remaining in us from the first Adam should be supplanted by those of the second; that our hearts, the theater of conflicting and contending principles, the field of warfare between the flesh and the Spirit, between the conscience and the will, should become the garden of the Lord, from which all those foes should be expelled, and in which all the fruits of righteousness should flourish. The main difference between your theory, dear reader, and ours, is in this single point: We expect to attain unto, and retain even now and here what you expect to realize only in or near death. We propose to have, as a proper qualification for life, for service, and Christian warfare, what you deem to be only a dying grace. Our theory is that it requires as much, if not more grace to live right than to die right, and upon this we think we have God and his truth on our side. If we can the better glorify God by the acquisition of this grace *now*, is it not in keeping with the divine method to communicate that grace *now*, and not to withhold it until life's labors and dangers are over?

But it may be objected, "Dying grace is not promised until the necessity or exigency of dying is upon us." We distinguish between this grace and dying grace in this: The grace of holiness or sanctification is prof-



ferred in the Scriptures to all *as a present attainment*, while dying grace, as all special grace, is for that particular trial or emergency, and will be given only when the necessity is upon us. That which most effectually fits us *to live right* will also prepare us *to die right*, and yet we expect special dying grace when it is needed.

Sanctification, then, sustains the same relation to justification as the language does to the alphabet, or the building does to its foundation; one is indispensable to the other, and both are necessary.

V. *This question is calculated to trouble and mislead Christians.*

It can result in no permanent injury to any professor to be deeply stirred to self-examination. That preaching, exhortation or writing that leads to strict personal weighing and measuring by the divine standards, must in the nature of the case, result in good. If our religious character will not stand the proper tests, the sooner we are made aware of it the better for us; if, however, after examination, it is found that we, in some degree, accord with that standard, and yet in some important respects fall short of it, our way and duty are clearly defined, and honest inquirers will not fail to be greatly benefitted by the application of the tests. We have known many seekers for this higher attainment (and it is almost an universal characteristic) who were led into great straits under the enlightening, probing operation of the Spirit. This harbor of perfect love can not be entered without encountering many headwinds and storms. Our own natures, the foes we seek



to have ejected, our prejudices, our fellow professors, all rise up to oppose us. The more earnest our prayers, the more are revelations of our innate corruptions made to us, until many suppose that instead of getting better by their efforts they are actually getting worse, even to the supposition that they have no religion at all. The words of chastisement, afflictions, providences are sometimes found necessary upon the part of God to bring us to a proper humility and self-abasement ere we are prepared to receive this blessing, thus realizing the truthfulness of hymn 649, of our collection :

"I asked the Lord that I might grow  
In faith, and love, and every grace,  
Might more of His salvation know,  
And seek more earnestly His face.

"'Twas He who taught me thus to pray,  
And He, I trust, has answerd prayer;  
But it has been in such a way  
As almost drove me to despair.

I hoped that in some favored hour,  
At once He'd answer my request,  
And by His love's constraining power  
Subdue my sins and give me rest.

Instead of this He made me feel  
The hidden evils of my heart;  
And let the angry power of hell  
Assault my soul in every part.

"Yea, more, with His own hand He seemed  
Intent to aggravate my woe;  
Crossed all the fair designs I schemed,  
Blasted my gourds and laid me low.

"'Lord, why is this?' I trembling cried,  
'Wilt thou pursue thy worm to death?'  
'Tis in this way,' the Lord replied,  
'I answer prayer for grace and faith.'

“These inward trials I employ  
From self and pride to set thee free,  
And break thy schemes of earthly joy,  
That thou may'st seek thy all in me.”

Fearful, troubled believer, groaning after this higher life, be not discouraged under this divine discipline. Hold perseveringly on your way, even though clouds and darkness are gathering around you, and the result will amply compensate you for all that it now costs you.

VI. *The introduction of this question is calculated to produce controversies and divisions among us.*

The Savior said, “Think not that I am come to send peace on earth; I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household.” Matt. x. 34—36.

This was the result of the peaceful mission of the Son of God; and the result of his gospel wherever brought into contact with error, in every age since, has been to elicit and provoke opposition. If the condition of the church of our day be in any respect antagonistic to the gospel, then the sooner a conflict is evoked the better for the church. History establishes the fact that those periods in the existence of the church when stagnation prevailed were not the most favorable to religious progress, while, on the other hand, eras of stirring reform, eras of internal agitation and external

pressure and persecution resulted in great progression in spirituality, holiness, piety and numerical accessions.

This being true, we have nothing to fear from the agitation of the subject of a higher religious status, for with churches as well as with individuals, the declaration of St. Paul, in Galatians iv. 18, will be found to be true: "It is good to be zealously affected always in a good thing."

If we as a denomination have in any degree departed from truth, or do not hold it as tenaciously as we should; if we are becoming worldly, formal, time-serving; if we are disposed to barter away our God-honored peculiarities for modern ideas, *then we need a stirring up*; and if God has not done with us he will, at his own proper time, introduce his own selected agency to accomplish this purpose. When that stirring comes all lovers of truth will rejoice, and heartily fall in with it.

The introduction of this subject of a higher Christian life need not, will not excite contention. It is foreign to its spirit to be controversial; its mission is rather that of the silent leaven, than the flood or the hurricane. We counsel all to earnest prayer, diligent searching of the Scriptures, and the avoidance of controversy, and God will take care of results.

In those localities where this leaven has been operating the results have been such as we have stated. Ministers and others have been silently moved to prayer and seeking, and the result was a powerful baptism of the Holy Ghost. Their effective preaching;

working power; revivals of religion; the conversion of sinners; the building up of the church, the missionary, educational, publishing and Sabbath-school interests, have not been crippled, but rather furthered by this leaven; and such undoubtedly will be the continued result, under the guidance and blessing of God.

## CHAPTER VII.

### CONSECRATION.

*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Romans xii. 1.*

The word *sacrifice* literally means “to make sacred,” and, in a scriptural sense, signifies “an offering made to God as an atonement for sin; anything made to him and his service as an expression of thanksgiving or homage.” The word also conveys the idea of something given *with a loss to the giver*, who relinquishes all claim, right, and title to, or control of, the thing offered.

The term “consecration,” from *con* and *sacra*, to make or declare to be sacred, set apart, dedicated or devoted to God, more fully expresses the sense and is more appropriate than *dedicate*, which term, though used synonymously with *consecration*, does not express the *religious* idea involved.

The Scriptures speak of two kinds of consecration; as,

First. That which was by the sovereign will and command of God; as,

1. The whole Jewish people—all the descendants of Abraham—were set apart from the race of mankind as God’s special, consecrated people.

2. The tribe of Levi and the family of Aaron were more immediately consecrated to the service of God. Num. iii. 12.

3. The first-born of man and beast was claimed by God as more especially his. Ex. xiii. 2—12—15.

Second. That consecration that was by the option, choice, and will of man; as,

1. The Nethinim were devoted by David and Solomon to the service of the temple forever. Ezra viii. 20.

2. The tabernacle, the temple, and their sacred vessels and utensils, and, in New Testament times, church edifices, were and are consecrated to God; hence the sacrilege of Belshazzar in using the consecrated vessels of the temple for ordinary or bacchanalian purposes. Dan. v. 1—4.

3. Parents sometimes devoted their children to God, as Hannah consecrated Samuel to serve God during his life-time in the tabernacle. I. Sam. i. 11.

The special idea of consecration, as enjoined upon Christians by the apostle in the scripture I am considering, will more fully appear in the examination of the sacrifice of the holocaust, or whole-burned sacrifice, to which allusion is made.

The sacrifice of holocaust was considered by the Jews as the most sacred of all their sacrifices, and differed from them in the following points:

*First.* The holocaust was the sacrifice that was offered by the patriarchs before the institution of the Mosaic economy, and was observed by the Jews during the captivity, while deprived of the conveniences of

the temple service. Job i. 5. xlii. 8; Gen. vii. 20, &c.

*Second.* Whatever was offered in sacrifice of holocaust was wholly, entirely the Lord's; the offerer or the priest reserving no part whatever; the Lord consuming it by fire sent down from heaven as an expression of his acceptance of the offering.

*Third.* The sacrifices that were offered in Jewish history on great, special occasions, and which were so signally marked by the divine acceptance by fire from heaven, were holocausts, as Noah's sacrifice after the deluge, Gen. viii. 20, 21; Abraham's sacrifice in lieu of his son, Gen. xxii. 13; David's sacrifice at Ornan to stay the plague for numbering his people, I. Chron. xxi. 26; Solomon's dedicating sacrifice, II. Chron. vii. 1; Elijah's sacrifice on Carmel, I. Kings xviii., etc.

The following points in this sacrifice require special consideration :

1. This sacrifice was to be a *free-will* offering to God, and not of constraint.

2. It was to be, by the hand of the offerer himself, brought to the altar and placed upon it.

3. It was to be subject to the ordinary requirements and restrictions of all sacrifices, as to blemish, imperfection, and age. "And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto to Lord thy God." Deut. xv. 21; Lev. i. 3, 10.

4. The sacrifice was to be killed.

5. It was to be wholly placed upon the altar, all of it, and tied there, never to be withdrawn, nor any part

of it used for any purpose whatever, all ownership in it entirely ceasing when it touched the altar, "the altar thus sanctifying the gift."

In this fact we have the true idea and significance of the word "*sanctified*" as applied to believers, viz: Set apart to a sanctified or holy purpose, devoted to God by a solemn consecration.

5. When thus wholly upon the altar the responsibility of sending fire to consume the sacrifice in token of his acceptance, was wholly with the Lord. This fire, in most cases, descended immediately.

In the light and significancy of the foregoing explanations, we now proceed to consider:

I. The consecration we are called upon to make; and,

II. The manner and conditions of this consecration.

What are we to understand by the term "*bodies*" as used by the apostle in our text? That more is meant than the corporeal, physical man is evident from the following considerations:

1. In Jewish phraseology it would not be proper to speak of a sacrifice as an offering of *soul and body*, for every Jew would understand that the word *body* included the whole of the beast offered. So the apostle uses the ordinary language of sacrifice to impress upon Christians the fact that *the whole of man* is to be offered to God.

2. The redemption of our Lord Jesus Christ embraces the whole of man, body, soul, and spirit, and any offering short of the whole that was bought by Jesus



in redemption, would be less than God in his word, or our duty requires, and consequently unacceptable to God. "For ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's." I. Cor. vi. 20.

As embracing, therefore, the whole man we particularize as follows:

1. *Our corporeal bodies are to be consecrated to God.* It is a precious consideration to the Christian that his body, degraded by sin, subject to pains, accidents, disease, death, and dissolution in the grave, is as much included in the provisions of the atonement as the immortal part. Jesus commiserated human woes as well as partook of the social enjoyments of his immediate friends. His tears of sympathy at the grave of Lazarus, his presence at the marriage at Cana, his tenderness of spirit in view of his near departure from his disciples, and his assurance that those associations would be renewed again, Matt. xxvi. 29, attest the fact that the whole of religion is not confined to man's spiritual interests and being. The degradation to which our bodies are subjected in this imperfect state, as well as our aspirations for deliverance therefrom, are stated by the apostle in Rom. viii. 19—23. Until these aspirations are realized in the resurrection, I. Cor. xv. 43, 44, we must patiently wait our change, in the meanwhile availing ourselves of the advantages of the elevating, refining, purifying provisions of the gospel.

The body, the seat of lust, appetite, and passion, Rom. i. 24, 26, vii. 17, 18, 20, 23, with its members de-

based to sinful purposes, is to be brought to the altar of consecration, *and kept thereon*, the refining, transforming, and consuming power of God, killing, reviving, ennobling, and sanctifying it, so that instead of its being a constant occasion to sin, a weight and barrier to a holy life, it shall be renewed to ready, cheerful service to God. We do not propose to say that it will be freed of natural depravity, but that the indwelling grace of God shall have so completely renewed and subjected its powers, that the process is aptly typified in the Scriptures as a death to sin, and a resurrection to a new life. With no purpose to meet the scriptural figure, probably in ignorance of its technical import, we have heard one who had consecrated all to God, and received this baptism of fire, express the experience as "*having died and then been made alive again.*" After this crucifixion with Christ, and this resurrection to a new and better life, Rom. vi. Col. ii. 12, 13, etc., our bodily members are to be employed in the service of God. That we have not overstated this attainment; let the following scriptures be considered:

"Know ye not that so many of us as were baptized with Jesus Christ were baptized into his death?" Therefore we are buried with him by baptism unto death; that like as Christ was raised up from the dead to the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the

body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. *Neither yield ye your members as instruments of unrighteousness to sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God.* For sin shall not have dominion over you; for ye are not under the law, but under grace. I speak after the manner of men because of the infinity of your flesh; *for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness, and unto holiness.*" Rom. vi. 3—14—19.

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. iii. 5.

The body as a sacred edifice, consecrated to God, is declared to be a habitation of the Spirit; and as sacred edifices may be defiled by sacrilegious uses, as the ancient Jewish temple was defiled by Antiochus Epiphanes, so may we defile these temples of our bodies.

The following scriptures are to the point:

“Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” I. Cor. vi. 19, 20.

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? *If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.*”\* Rom. iii. 16, 17.

In the face of these scriptures who dare cavil at the doctrine of sanctification, or being set apart to God? And if our bodies and their members are thus sacred or holy, and the defilement thereof will bring upon us the *destruction* threatened, the question as to how we may defile these temples of God assumes a vast importance.

The proper employment of these powers and faculties in the duties legitimately pertaining to life does not

\*There is a verbal significancy in the words, “*him shall God destroy*,” which, we think, finds its true meaning in the following circumstance in Jewish history:

The city of Jerusalem was taken by Antiochus Epiphanes about B. C. 164, and with the wicked purpose to abolish the worship of the true God, he sacrificed a swine on the altar of burnt-offering, in the temple, and with the broth he made of it, he sprinkled the temple in all its parts, with the view to pollute it. Three years afterwards, the city and temple were re-taken by Judas Maccabees, who thoroughly cleansed and reconsecrated the temple, which event was annually celebrated as the feast of dedication. (See John x. 22.)

In his horrid cruelties to the Jews, as well as for this sacrilegious act of profanation, Antiochus was stricken with that strange malady with which Herod died, and which by the judgment of mankind, is conceded to be a direct judgment of God for gross impiety. Rollin’s account is as follows: “Worms crawled from every part of him; his flesh fell away piece-meal; and the stench was so great that it became intolerable.”

Antiochus himself acknowledged that the hand of an offended God was upon him, and he vainly tried by vows and promises to have the judgment of God removed, but he died in great agony.

Had not the apostle this circumstance in his mind in indicting the words of Scripture relating to defilement as quoted above? See Rollin’s Ancient History, Vol. xi. pages 194—199.

defile them, for in these things we are as acceptably serving God as in purely religious duties; but in the excesses and intemperate manner of use the sin lies.

We defile our bodies by gluttony, intemperance, filthy indulgences and practices, as the use of tobacco, a filthiness of the flesh we are to cleanse ourselves from, as well as by disregard of the apostolic injunctions regarding dress. I. Tim. ii. 9, 10. I. Peter iii. 3—5. When it is remembered that this injunction of the apostle stands in connection with another, "and be not conformed to this world," (Rom. xii. 2.) it may be inferred that he had worldly conformity especially in his view as one of the ways by which these bodies may be defiled.

The idea of a body sanctified to God, arrayed in vain regalia, and marching in procession to be admired by the outside world, is so foreign to the spirit of Jesus and his religion, that we will spend no time to prove that no sanctified believer will or can voluntarily do so. Our tongues are defiled by profanity, untruth, even though uttered in jest, (*all liars* shall have their portion &c.) foolish talking and jesting, speaking evil one of another, etc. O, who can estimate the harm done to souls by a light, anecdote-telling, mirth-provoking minister of the gospel or other professor, and who can appreciate the fearful responsibility that will confront such at the bar of God.

Our hands are defiled by any pursuit or employment that dishonors God or injures our fellow man. Our feet are defiled by walking in the counsel of the ungodly,

and in going with the multitude in the way of sinners, to places of vain amusement or pleasure. Our eyes are defiled by indulging in worldly lusts, by reading the ruinous literature of the day, even though garbed as moral or religious, to the perversion of our taste for God's word, or other instructive truth.

In concluding upon this point, we inquire if there are not all around us professors of religion whose delinquencies, worldliness, vanity, and inconsistency sadly evidence that they need this higher consecration. Up to the light they possess, upon their duty they are honest and sincere; and their piety we dare not doubt. What will the church do with them? What will God do with them? Cast them off as hopeless? By no means; the remedy is to have them go up to this higher consecration. It is equally evident that many of our ministers must have this consecration if they would be useful. Their affiliation with politics, secrecy, and worldliness have so crippled their usefulness, that a higher baptism of power can alone re-qualify them for their proper work.

But says the objector, every Christian is consecrated. If so, why this admonition, *the beseeching* of the apostle to the "*brethren*" to go up to this higher life? If every believer is wholly sanctified, consecrated, this admonition of the apostle is addressed to sinners, or else is unnecessary and useless. Admitting this evident fact, you thereby admit your belief in what we mean by the holiness or sanctification of believers.

Upon the following facts we can all agree, that these

bodies of ours, that ere long are to be fashioned like unto the glorious body of Jesus, that are to be arrayed in the "fine linen, clean and white," of the marriage supper of the Lamb, (Rev. xix. 7, 8,) should be holy; that these feet that soon shall tread upon the streets of pure transparent gold, and stand upon "the sea of glass mingled with fire" should be holy; that these hands that soon shall strike those of the redeemed who have gone before us, that shall play upon the harps of God, should be holy; that these tongues that soon shall join to swell the song that shall be "as the voice of many waters, and as the voice of mighty thunderings," saying, "unto Him that hath loved us, and hath washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever," should be holy.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like him, for we shall see him as he is; and every man that hath this hope in him purifieth himself, even as he is pure." John iii. 2, 3.

"Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II. Cor. vii. 1.

2 *The soul, the immortal part of man, with all its faculties, as well as the body, is to be consecrated to God.*

Materialism maintains that the soul, the thinking power of man, is not a spiritual substance, distinct



from the matter of which the body is composed, but that it is the result of corporeal organization; that is to say that man has no soul, no inner being, as distinguished from the outer, and in this respect lacks this feature distinguishing him from the brute creation.

That this relict of heathen philosophy is unsustainable by Divine revelation is evident in the following scriptures:

“For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God’s.”  
I. Cor. vi. 20.

“For which cause we faint not; but though our outward man (the body) perish, yet the inward man (the soul) is renewed day by day.” II. Cor. iv. 16; also, Romans vii. 22, Ephesians iii. 16; I. Peter iii. 4, etc.

Without attempting an explanation of the metaphysical distinction that is made between what is termed *the soul* and *the mind*, we remark that by the former we understand the intellectual, spiritual, immortal part of man, as distinguished from that which is corporeal and mortal, while *the mind* is only another term for the same principle, having reference more particularly to the rational powers of that principle, as the judgment, the understanding, the reason, the memory, the will, &c. What are termed the passions of the soul are love, hatred, hope, fear, desire, aversion, anger, complacency, etc.

The will is the commanding, controlling faculty of the soul, determining the action of all the other inferior faculties. It is moved to action itself by con-



siderations reaching it through the understanding or by the passions ; if through the latter, its actions will be blind, spasmodic, ill-directed, in scriptural language, "having a zeal, but not according to knowledge;" if through enlightened reason, its actions will be rational, scriptural and intelligent. In this is seen the supreme importance of the Holy Scriptures, and a proper understanding thereof in order to an intelligent, saving course of action.

Having already considered man physically, we have only to do with his spiritual being in this connection, and remark that while it is admitted that the spiritual powers of the unregenerated are disorganized and perverted by the fall, it is equally evident, though not as generally admitted, that those of the regenerated are not as fully restored to a harmony with the Divine Mind as the provisions of the gospel contemplate.

That such is the fact we particularize and refer to,

*First.* The judgment or reason.

That many truly pious persons are under a perverted, prejudiced and carnal judgment, is beyond contradiction, true. The evidence thereof we have in their ignorance of spiritual truths, their failure to appreciate their full measure of duty and privilege under the gospel, their blindness to perceive evil and harm in obvious violations of the letter and spirit of God's word, and their consequent indulgence in forbidden practices and hurtful lusts. Wise in the things of this world, they manifest the most unaccountable ignorance of the nature, duties and conditions of true religion.

Where the word of God is most plain and simple, because the facts are of the most vital importance, there human reason mystifies, perverts, hesitates, cavils and rejects. While the conditions of human salvation are so simple that their very simplicity causes many to overlook them, proud human reason vainly attempts to set up other standards and conditions of salvation, addressed not to the faith, but to the sensibilities or pride of man.

Then this spiritual aberration is further seen in the proud arrayal of human reason against divine revelation, and in the wicked attempt to fathom and measure by its finite powers the deep things of God, rejecting whatever it can not comprehend, or what does not agree with its prescribed ideas.

That it is not the purpose of God that man's reason should be destroyed, any more than that his will should be annihilated, but that both, with every other faculty of the soul, should be brought into complete harmony with the mind and revelation of God, is taught in the sacred Scriptures.

Locke thus sets forth the relative nature and sphere of reason and faith: "Reason is natural revelation, whereby the eternal Father of light and fountain of all knowledge communicates to mankind that portion of truth which He has laid within the reach of the natural faculties; revelation is natural reason enlarged by a new set of discoveries communicated by God immediately, which reason vouches the truth of, by the testimony and proofs it gives that they come from God.

So that he that takes away reason to make way for revelation puts out the light of both, and does much the same as if he would persuade a man to put out his eyes the better to receive the remote light of an invisible star by a telescope."\*

This faculty of the soul, then, is to be brought to the altar of consecration, after which it will embrace cordially divine revelation, or humbly bow in believing submission where it fails to comprehend it. Then will be realized the truth so beautifully expressed by Young, "*Faith is not reason's labor, but its rest.*"

*Second.* The will.

This commanding faculty of the soul is the last of man's powers that will yield to God. The judgment may be convinced, the affections may be enlisted, but so long as the will maintains its perverseness God himself may be successfully resisted, for He will not overwhelm it, though he will bring to bear upon it motives and influences to induce it to right action; hence the importance of the words of the apostle, "If there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not." II. Cor. viii. 12.

It is evident that many Christians are self-willed even to stubbornness in the things that pertain to Christian duty. With what extreme difficulty many professors can be moved in the line of duty; how stubbornly they resist the reasonable desires of the church and the indications of the Spirit to labor in

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\*Locke's Essay on the Human Understanding, page 453.

some sphere of usefulness, because not such as their predilections or tastes indicate. But partially consecrated, the worldliness and inefficiency of many ministers of the gospel hinder their usefulness to half the extent their talents, if consecrated, could accomplish. Worldly interests, and even recreations, have the precedence over calls to duty.

The apostle, in I. Cor. xii., enumerates among the desired attainments of Christ's body—the church—a cordial and harmonious co-operation of all its members in the respective duties pertaining to each. Read carefully this chapter, and answer it to your own conscience whether this consecration and harmony prevail now among the members of Christ's body. If so, why the difficulty to utilize the talent the church possesses, the inability to supply faithful laborers in the various stations, circuits, missions, Sabbath-schools, &c. Why the miserable failures and inefficiencies, the discreditable reports of so many ministers of respectable but unconsecrated talent? Why the prevalent secularization of the ministry, the conditional proffers to the various boards of missions to go where climate, gold or lands, rather than souls, constitute the motive? Why the irresolute fickleness, the vacillating irregularity that attaches to every department of Christian labor? Why the almost universal self-will of professed Christians, in marked contrast with the portraiture of James, "Easy to be entreated?"

This self-will also arrays itself against the providences of God, and complains of chastisements and

afflictions, in the face of the repeated declaration of scripture that these are the Father's rods, and needed to develop Christian character.

Miss Hannah Moore, in her sketch of David Saunders, the shepherd of Salisbury Plain, thus portrays the beauty of a will wholly consecrated to God in the following words of the shepherd, in reply to an inquiry as to the probable state of the weather: "It will be such weather as pleases me, because it will be such as shall please God, and whatever pleases Him always pleases me." Is this the temper of Christians of this day? Let our pious farmers answer. These rebellious wills must be brought to God's altar, which, when done, will insure a radical change. Uncomplaining submission to God will prevail, with no uprisings or expressions of rebellion. Then the unhappy habit of wishing it were thus, or so, or otherwise, will have ceased. Even in our prayers there will be fewer personal pronouns complainingly or dictatorially used. Supreme happiness will then take the place of the disquiet that now prevails in consequence of the rebellion of the will against the will and providences of God, and the consecrated Christian will find his highest happiness in doing or suffering the will of God.

But we need not particularize further than to say that all the powers of the soul, as well as the superior faculties of the reason and the will, are to be similarly consecrated to God. That they as much evince the necessity of this consecration is but too apparent in the faint, inconstant love to God; for what is loving God

with all the heart but the perfect consecration of this faculty to God? Why so much doubt and fear in the mind, the result of an imperfect faith, the only remedy for which is a more complete consecration? Why is our zeal so fitful and spasmodic? Why the tendency to inordinate affection, love of the world, pride, impatience, covetousness and anger? Why do some Christians so soon fall by the power of their passions into anger, and harsh, unkind expressions, to the dishonor of their profession and to their subsequent repentance and disquiet? Why all these, even with many whose piety we dare not doubt (indeed, if we rule all such out of Christendom but few would remain), if they do not loudly proclaim the necessity for bringing all the powers of the soul to God's altar, and then seeking a higher consecration, which result, when realized, will be evidenced by loving God with all the heart, His service being the chief delight, and self-denials, crosses and afflictions no longer provoking rebellious complaints.

But this consecration is to embrace all that pertains to us, and we enumerate,

3. *Earthly possessions or property are to be consecrated to God.*

The Scriptures teach that our relation to temporal possessions is that of steward, and not proprietor. Such being the case, it follows that we are at no more liberty to use, control or hoard for selfish purposes what God has intrusted to us than any agent would be

justified in so controlling any trust committed to his stewardship.

That this relation of steward is not practically appreciated by the majority of Christians is evident in,

*First.* The prevalent covetous, selfish spirit of the age.

This peculiarity of selfishness is one of the predicted features of the latter days, and is evident in the general spirit of worldliness that prevails, as in the inordinate greed for gain, and the tenacity with which riches are held against the calls of duty.

*Second.* The comparatively small amount contributed for the cause of God.

Statistics show that the aggregate sum contributed yearly by the whole Protestant Church of the United States for the cause of God does not exceed fifty millions of dollars, while for foreign missions the whole Protestant world contributes but about five million dollars.

As compared with these sums the people of the United States expend forty million dollars annually for tobacco, the city of New York alone spending nearly five millions annually for cigars, about as much as all Christendom expends to save the heathen, while for intoxicating drinks the annual expenditure is frightful to contemplate. Mr. Wells recently, at the head of the Bureau of Statistics, in the Internal Revenue Department, at Washington, gathered from official data in his office that the sum spent in the United States for intoxicating liquors of all kinds, at retail, for the year ending



June 1st, 1867, amounted to the enormous sum of one billion four hundred and eighty-three millions four hundred and ninety-one thousand eight hundred and sixty-five dollars (\$1,483,491,865), being an average of forty-three dollars for every man, woman and child in the country, and ten times the value of all the church property in the United States. Kale's heathen temple, in Calcutta, alone receives more in annual voluntary contributions than all the Protestant Churches of the world contribute to foreign missions. How vast the sum spent upon vice, licentiousness, pride, war and lust, and how large a proportion of this expenditure is by the professed followers of the Lord! Do not many Christians spend more for tobacco than for the cause of God? Has not the time fully come when this filthiness of the flesh should be thrown aside? Reader, whoever you may be, if you spend more of your Lord's money for tobacco than you give to save souls, you give lamentable evidence of your want of this consecration. No enlightened Christian dare so waste his Lord's money.

*Third.* The selfish spirit of the church is further apparent in the means and appliances that are deemed necessary to wring from her covetous grasp the comparatively small sum contributed for the cause of God. Church fairs, concerts, festivals and lotteries, mirth-provoking anecdotes, appeals to personal vanity, are more successful in opening the coffers of the church than considerations of duty, privilege or obligation.

When will Christians meet the demands of God from



the same considerations that move them to honesty and promptness in the business affairs of life? When will the demands of the church be met, not as the pitiful plea of a beggar,—for the church never begs, unless it be by appeals such as we have above noticed, but only asks for a portion of her own,—with the cheerful promptness a proper realization of the duties of her stewardship would produce? Not until the resources of each individual Christian are laid upon God's altar, which, when done, will result in furnishing the means needed to carry forward her various enterprises upon a scale commensurate with the necessities of the world and the sublime grandeur of the ends sought to be accomplished.

*Fourth.* The unconsecrated worldliness of the church is further apparent in the disproportion with which her contributions are used.

How large a proportion of her contributions are wasted upon extravagant church architecture, furnishings, choirs, salaries disproportioned to those of many hard-working, poorly-paid men of God in other portions of the vineyard. More money is spent to gratify pride and ostentation than would pay the debts of weaker churches, furnish the gospel to less favored localities, and equalize the support of many faithful men in the ministry.

The church of Christ is no longer poor in this world's goods, but embraces within her fold untold wealth. Her social position is not what it formerly was, but it is the pride and boast of some that, leaving

their accustomed sphere of labor, they are seeking social elevation in the upper strata of society. This condition and temper are unfavorable to vital spirituality.

The spiritual death of the dark ages sadly attests that the social and political elevation of the church, by the conversion of Constantine, did more to rob her of her vital energy and aggressive power than all the hardships of the ten previous persecutions. The abundant luxuriousness of winter-quarters in Capua, after the battle of Cannae, more effectually effeminized and demoralized the army of Hannibal than the previous Italian campaign. So the luxurious surroundings of the church now tell with lamentable effect upon her spirituality, her aggressive power against popular evils, and shorn of her strength, she seeks alliances with her Lord's enemies, and pursues pleasures and follies, while souls all around her are going down to perdition.

Worldly prosperity is as dangerous to the church in the aggregate as to each individual thereof; the spirit and temper of the Laodicean church is peculiarly that of the church of the present. (Rev. iii. 17.)

To our mind the question assumes this form: Either the church must reform, throw off her worldliness, re-organize and re-equip herself for her proper work, or her Lord will come and find her in the condition indicated in Matt. xxv. 1—13. That the state indicated in Isaiah xi. 9, and in Habak. ii. 14, will not be attained in this dispensation, to our mind, is clearly taught in the Scriptures. If additional corroborative evidence

were needed it is furnished in the degeneracy of the church of this age, so sadly in accord with her predicted state at the time her Lord shall come.

4. Personal efforts, talents, and influence are also to be consecrated to God.

The Lord might remove to heaven the souls of his people as soon as converted, but he chooses to have them remain awhile here to shed light upon the surrounding darkness, and to labor for the salvation of others; and while it is not inconsistent with either exalted piety, usefulness or station in the church "to desire to depart and be with Christ," it may be esteemed equally honorable to be associated with the Savior as "laborers together with God," in the salvation of our race. Phil. 1. 23, I. Cor. iii. 9.

While we do not state it as an absolute rule, we are in ignorance of a single exception, either in sacred or ordinary Christian biography, that every soul savingly brought to Jesus was, at some stage of the process, connected with a human instrument, either in its awakening or in subsequently leading it to Christ. This being true, how vastly important does individual effort in soul-saving become, and how culpable the negligence of idlers in the vineyard.

We recently heard a minister of a leading denomination declare from the pulpit that it had been statistically ascertained that in their church the proportion of *working members* to the *non-working* was as one to fourteen; that is to say, that for every single Christian who manifested a proper appreciation of his duties and

relations there were fourteen idlers, who entirely misunderstood or neglected their obvious duties. Fourteen idlers to consume or paralyze the labor of each working Christian in the church! Is it any wonder that the state of piety is so low, that the progress of the gospel is so slow, that the wickedness of the age is so daring?

When it is considered that in some churches the proportion of *praying* members to the *non-praying*, even among their male membership, is not as favorable as even this exhibit, and that in all the churches the few that can be relied on to uphold the hands of the minister, to sympathize with him in caring for the spirituality of the flock, to be present on all occasions when able, when duty requires, to sustain the financial and other burdens and enterprises of the church, we are disposed to fix the standard of laborers at about where the statistics of the church aforesaid have placed it.

Then among the multitude of ministers there is a degree of inefficiency, that, considering their supposed superior advantages, is equally humiliating. Respectable in talent and educational acquirements, but unconsecrated, secularized, and inefficient, they can not be used to purpose, notwithstanding the many pressing calls for laborers. Is there not, in view of these facts, a special significance in the utterance of the Son of God, "Pray ye therefore the Lord of the harvest, that he will send forth LABORERS into his harvest?" This evil of inefficiency is felt in all denominations; in our own, various methods of remedy have been suggested.

By some it is proposed to elevate the educational standard as the most effectual remedy. However desirable educational qualifications are, they also will fail, if unconsecrated. Facts all around us prove that educated but unconsecrated ministers are the greatest hinderances to the spread of vital religion; are the first to lead the church away from time-honored and God-approved peculiarities in doctrine, discipline, and usage, and happy will it be for us, as a church, if we prove an exception. We want education, but we need consecration more. While we erect institutions of learning in which our people may be educated, thereby to enlarge this capacity for usefulness, we must at the same time keep pace in spirituality, or we will only add momentum to the speed with which we go away from primitive and gospel simplicity, peculiarity and usefulness.

We propose, then, as the remedy for the evils we have noticed, the consecration of all our powers to Christ, which when done will make us a working, useful, and successful church.

5. Our reputation must be brought to the altar of consecration.

With what tenacity we cling to our good name, and hesitate to commit ourselves to any theory or movement that is likely to provoke opposition, or compromise our reputation or consistency.

Among the last sacrifices we are willing to make is our good name, and become willing to be esteemed fools

for Christ's sake. Yet this sacrifice must be made ere we are wholly the Lord's.

With some this hesitation consists in an unwillingness to embrace the theory of holiness to the Lord as an immediate duty and privilege because of the criticism and censure such course will provoke; in others it is an unwillingness to make an open profession of this grace, if received, because of the opposition which carnal minded professors evince; in others it is the fear that this grace, if received, can not be retained, and thereby disgrace come upon us; while in others it is an unwillingness to come under the responsibility the profession of a state of holiness will involve, all of which excuses are but the hesitations of an unconsecrated reputation, and which must be laid upon the altar and die there, ere we can attain to the rest of sanctification.

6. Life, health, family, friends, and every other thing not already enumerated, present and prospective, are likewise to be consecrated to God.

This done, we will realize as never before, how safe we are in the hands of God; that whether in prosperity or adversity, in health or in sickness, in life or in death, we are the Lord's, and that all things that may befall us shall work together for our good. Then will this assurance of the ninety-first Psalm, and our Lord's declarations in Matt. vi. 25—34, and Mark xvi. 18, dispel anxiety as to our safety in "the pestilence that walketh in darkness and the destruction that wasteth at noonday," or the contingencies of food and raiment and deliverance in perils that may come upon us in

the discharge of duty. Then will be fully exemplified the proper import of what, to some minds, seems a harsh requisition of the gospel: "If any man come to me, and hate not his father and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he can not be my disciple." Then will be more generally reproduced in the Christians of our day the spirit of a Brainerd, who immured himself in the wilds of America to preach Jesus to the wild Indians; of a Henry Martyn, who sacrificed his life in inhospitable Persia that he might plant a light there in his translation of God's word, to shed its influence when he should have passed away; and of the Moravian missionaries, who voluntarily went into slavery that they might gain the confidence of the slaves, and into the inclosure of the leprous, incurring and dying of that loathsome disease, that they might have access to its inmates and preach Jesus the great physician to them. And in contrast with these, those men of our day who seek pretexts to abandon the ministry and go into schemes of money-making, or who refuse fields of labor from considerations of health, money, or convenience, will be led to a like consecration. But we close this part of our subject with the remark that if our reader is afflicted with coldness, barrenness, leanness, doubting, vacillations, love and fear alternating, to-day upon the mountain-top, and to-morrow down in the valley; if so, he lacks this consecration, and need not expect any better state until his all shall have been



placed upon God's altar, never to be withdrawn unless at the peril of his soul.

Having considered what we are to consecrate to God, we now proceed to the consideration of

II. *The manner and conditions of this sacrifice.*

That the several significant features pertaining to the sacrifice of the holocaust, noticed in the opening of this chapter, as well as the other symbols of that dispensation, had a reference and meaning beyond what was then understood, and that their proper significance is found in the conditions and requirements of the gospel, is indisputable.

That the sacrifice enjoined upon Christians in Rom. xii. 1, which we are considering, is subject to those conditions, as well as to those additionally stated by the same apostle, in Heb. x. 19—22, is beyond controversy, which are: "Having therefore, brethren, boldness (liberty) to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having a high priest over the house of God; let us draw near (1) *with a true heart*, (2) *in full assurance of faith*, (3) *having our hearts sprinkled from an evil conscience*, (4) *and our bodies washed with pure water.*"

Some of these conditions we will briefly notice:

1. The sacrifice must be subject to the scriptural requirements and restrictions of all sacrifices, as

*First.* It must be of that class designated as *clean*, as distinguished from *unclean*, and therefore unfit for



sacrifice. As an unclean animal was unfit for sacrifice to God, so no hard-hearted, carnally-minded, sin-polluted sinner is a fit subject for this high and holy offering. Such persons must first seek a change of heart in regeneration, after which only they can become suitable subjects for this higher life.

The apostle, doubtless, had this fact in his mind, so far as this is applicable also to professors, in inditing the words already quoted from Hebrews, "having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," similar in meaning to his other injunction, "let us cleanse ourselves from all filthiness of the flesh and spirit"—the sprinkling from the evil conscience referring to the inward cleansing from indulged malice, envy, unforgiving spirit, &c., while the washing of the body, symbolized by the washing in the water of the bodies of beasts in some sacrifices, refers to the outward cleansing by the breaking off from filthy, disgusting habits and indulgences. To both this inward and outward cleansing the prophet referred in the words, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." Ezekiel xxxvi. 25.

We hesitate not to say, in the light of these significant facts, that while the weak, doubting believer, with all his imperfections, is heartily welcome to this holy consecration, that one who indulges in the evil tempers enumerated, and in the outward inconsistencies to which so many are sadly addicted, insults God by pro-

fessing or seeking this grace, and disgusts not only enlightened Christians but the world also, who know better what is consistent with a God of holiness and purity.

The sincere inquirer will not fail to understand that we do not assume to say that he must be without blemish or imperfection before he can be accepted in this consecration, for this moral purification is realized *after*, not previous to the act of consecration. We make a wide distinction between one who *tolerates* sin in his heart and life and one who loathes and abhors it. Just at this point we declare what may grate harshly upon some ears, that some professors are vainly dreaming of this higher Christian life, while indulging in pride, vanity, worldliness, and other God-dishonoring practices, who will find, when perhaps too late, that the enemy has directed them from the first principles and duties of discipleship by this higher attainment, in the seeking of which they practically disregarded plain and positive commandments.

*Second.* The sacrifice must be free from imperfection or blemish. The divine requirement is as follows: "And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God." Deut. xv. 21.

The apostle had reference to this condition in his expression in our text, "*a living sacrifice*," as distinguished from that which is sick, diseased, maimed, blind, or dead. So carefully did the wisdom of God provide against the offering of a dead victim, that, in

addition to other sacrificial significance, *the sprinkling of the blood* was calculated to prevent this.

Mr. Smith thus remarks: "The blood must be *sprinkled*, which could not be done unless seeking the life of the creature. If the animal was quite dead, and the blood coagulated, it was unfit for sacrificial purposes." Hebrew People, page 111.

One of the charges which the Lord alleged against the Jews by Malachi was that they violated this law of sacrifice as follows :

"And if ye offer the blind for sacrifice, is it not evil ? and if ye offer the lame and sick, is it not evil ? offer it now unto thy governor ; will he be pleased with thee, or accept thy person, saith the Lord of hosts ?"

"And ye brought that which was torn, and the lame, and the sick ; thus ye brought an offering : should I accept this of your hand ? saith the Lord.

"But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing : for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen." Malachi i. 8, 13, 14.

With equal indignity many now disregard this divine requirement in some of the following respects :

(a.) *In their persons*, by giving the world the vigor of their days, and then in the feebleness of age or sickness offering to God their powers impaired by a life of sin.

(b.) Christians are guilty of a like folly in withholding from God this holocaust of their whole being of

body, soul, and spirit, yielding to God a partial, reserved, conditional service, until enfeebled by sickness or age; and then, as a preparation for death, after many fears and wrestlings, they lay their weakened bones upon the altar and realize at the hand of a merciful Father the baptism of fire. Why not make this consecration now, giving to God your youth, manhood, vigor, strength, and possessions, that he may then use you efficiently in his service? This grace of holiness is not simply a dying, but also a living grace.

(c.) *In our time*, by giving to pleasure or business our time, and to God's cause our *leisure only*. How many professors plead the press of business or want of time as excuses for neglect of secret prayer, meditation, Bible-reading, attendance upon the means of grace, etc. It should not be forgotten that among the causes of the unfruitfulness of the seed sown was its being choked with "the care of this world." Even lawful business may so engross our time as to leave but little for God and the soul. Time, like any other endowment, must be laid upon God's altar.

(d.) *Our property*, by using for purposes of pride, ostentation, pleasure, or lust, or by hoarding contrary to God's commandment, and contributing but a pittance to the claims and cause of God.

Under the Mosaic economy one tenth was required by law for sacred purposes; under the voluntary plan of the gospel less by far than this proportion is given.

(e.) God is insulted by the offer of money gotten by doubtful or unworthy ways.

The money resulting from church fairs and other gambling customs, so prevalent in these days, is laid upon God's altar for church erection, or furnishing, or for missions or other religious purposes, as a sacrifice to God. While such offering lacks one of the main features of a sacrifice, namely, *that which costs us something*, the parting from which causes loss to us, "it is not lawful to put it into the treasury, because it is the price of blood." It is the price realized by a church for the loss of its consistency, its spirituality, and its power, and as such God is insulted, dishonored, by such an offering.

2. Our sacrifice must be voluntarily brought by ourselves to the altar and laid thereon.

The sacrifice of holocaust, as well as others of the Jewish sacrifices, was to be a free-will offering to God, and not of constraint, which fact is taught in the following scripture: "He shall offer it *of his own voluntary will* at the door of the tabernacle of the congregation before the Lord." Lev. i. 3.

This same fact is taught by the apostle in the exhortation, "that ye *present* your bodies"—the word *present* meaning not only a desire and purpose formed, but a voluntary *bringing* to the altar. It implies more than purpose: *action is the fact taught.*

But how may we bring our offering to God's altar?

*First.* We must entertain an honest, sincere conviction of the necessity and attainability of this grace.

Experimenters in religion, either in seeking justification or a higher state of grace, will never attain to

much; for no one ever yet found Christ by accident, without first realizing a deep conviction of the necessity for a Savior. So no one will attain to this higher state of grace while in a state of incredulous skepticism, indecision, or self-satisfaction. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

*Second.* A determination and willingness to make the required sacrifices.

The terms and conditions of this offering are plainly stated in the Scriptures, and will be made plain to the honest inquirer. "Sanctify them through thy truth; thy word is truth." The agency of the written word in the process of purification is set forth in Eph. v. 26, I. Peter i. 22. It is in vain we wait for the endowment of wisdom from God as a special blessing to meet any particular exigency, while neglecting the Holy Scriptures, the divinely-appointed channel of wisdom.

One of the marked features of a proper state of heart in the sincere inquirer after a higher religious life is in his desire for God's word; and one of the strongly-marked characteristics of one who has attained this higher life will be his delight in the sacred word.

*Third.* Our offering is to be *unconditional* as well as voluntary.

Many professors, aware of their defective Christian experience, vainly attempt to patch and mend it by vows and resolutions, publicly and privately expressed, but invariably fail in their purpose, because of their failure to seek for a thorough cure or to seek it in the

proper way. Others dictate to God as to how the work is to be accomplished, and how it shall not be done. Is it any wonder they fail? What would an intelligent physician say to a patient applying to him for a cure, who, after vainly attempting to cure himself, as a last resort applies to the proper source, but yet attempts to dictate as to what course of treatment and regimen should be pursued? What would be said of the wisdom of one having a watch out of repair, and having spent years in fruitless effort to remedy it, brings it to a skillful jeweler, prescribing to him just how he must proceed in taking it apart, cleaning, re-adjusting, etc.? Would he not say to him, "Sir, you do not understand this business; your past failures should have convinced you of your ignorance in this matter; and now if you wish your watch repaired as it should be, leave all the details to myself, trusting me to do it right, as my skill and judgment see best; if not, I can not undertake it for you." Thus men presume to dictate to an infinite God in matters of which they are in entire ignorance; and because their own preferences and whims are not realized, they complain and rebel against him. Is it to be wondered at that there are so many religious invalids in the churches, ever complaining of doubts, fears, leanness, and barrenness? They fail to realize what they think God should do for them, and yet refuse to commit their case fully and unconditionally into his hands. This self-will, dear reader, must be laid aside in this offering ere God undertakes your case.

*Fourth.* The sacrifice is to be made in faith.



Faith is the only condition upon which this grace, or any other attainment, is proffered. But what am I to believe? it may be inquired. Believe just what God, in his word, and by his Spirit in your heart, says to you. But how can I know that God is willing to confer this great grace upon me *now*? Because he declares it in his word; *and this written word must become to you the voice of God, as authoritatively expressed as if uttered in thunder tones to your ears, or written in letters of living light across the sky.* Emotions, feelings, powers of mind, weigh nothing at all against the word of God. Receive that word, claim its promised blessings now, and the work is done.

*Simple* faith is taking God at his word without reasoning or hesitation, while *naked* faith believes in God's word independently of all feelings. Such is the faith that honors God; such was the faith of Abraham in the offering he was called upon to make of his son; and such was the faith of the worthies mentioned in Heb. xi. Mr. Wesley says: "By this token you may surely know whether you seek it by *faith* or by *works*. If by *works*, you want something to be done first before you are sanctified. You think I *must be or do thus or this*. Then you are seeking it by works unto this day. If you seek it by *faith*, you *expect it as you are*, and if as you are, then expect it now. It is important to observe that there is an inseparable connection between these three points—*expect it by faith, expect it as you are, and expect it now. To deny one is to deny them all.*"

As an encouragement to an immediate faith we quote



the following precious words from the beloved disciple John: "And this is the confidence that we have in Him, that if we ask anything *according to His will*, (this is the will of God, even your sanctification,) He heareth us. And if we know that He hears us, whatsoever we ask, we know that *we have* (not shall receive) the petitions that we desired of Him."

*Fifth.* Our sacrifice upon the altar, the responsibility of its acceptance by fire from God, rests wholly with the Lord.

In most cases God signifies to the heart of the believer his gracious acceptance of the offering immediately upon its presentation in faith, while in some others this token of acceptance is delayed for a time. In all the cases of holocaust recorded in scripture, the descending fire was immediate, except that of Abraham, in Genesis xv., when it was withheld until night-fall.

If the required conditions have not been fully met or faith is defective, the delay will be the fault of the offerer, and in such case the following, from Bonar's "God's Way of Peace," referring more especially to one seeking pardon, but equally applicable to the seeker for this higher grace, is applicable: "You say I must *wait* till God enlightens my mind. If God had told you that waiting is the way to light, you would be right. But he has nowhere told you to *wait*, and your idea of waiting is a mere excuse for not trusting him immediately. If your way of proceeding be correct God must have said both 'come' and 'wait;' 'come

now, but do not come now,' which is a contradiction. When a kind rich man sends a message to a poor cripple to come at once to him and be provided for, he sends his carriage to convey him. He does not say 'Come; but then as you are lame, and have besides no means of conveyance, you must make all the interest you can, and use all the means in your power to induce me to send my carriage for you.' The invitation and the carriage go together. Much more is this true of God and his messages. His word and his Spirit go together. Not that his Spirit is *in* the word, or the power *in* the message, as some foolishly tell you. They are distinct things, but they go together. And your mistake lies in supposing that He who sent the one may not be willing to send the other. You think that it is He, not yourself, who creates the interval which you call 'waiting,' although this waiting is in reality a deliberate refusal to comply with a command of God, and a determination to *do something else* which he has not commanded instead—a determination to make the doing of that something else an excuse for not doing the very thing commanded. Thus it is that you rid yourself of blame by pleading inability; nay, more, you throw the blame on God for not being willing to do immediately that which he is most willing to do."

41 Your sacrifice once upon the altar, bind it there, re-consecrate it each day, and "with a true heart in full assurance of faith," wait for the descending fire. Let your prayer be

"Oh, that in me the sacred fire  
Might now begin to glow—  
Burn up the dross of base desire,  
And make the mountains flow.

"Oh, that it now from heaven might fall,  
And all my sins consume,  
Come, Holy Ghost, for thee I call,  
Spirit of burning, come.

"Refining fire, go through my heart,  
Illuminate my soul,  
Scatter thy life through every part,  
And sanctify the whole."

But if the answer be delayed, like Abraham, under similar circumstances, sit there and watch that the fowls do not pollute your offerings, that is, that evil reasoning and unbelief do not mar or cause the withdrawal of it.

Our prayers once before God, and to our consciousness unanswered, should not be withdrawn, but left before him until it shall please him to send the answer. Prayer should be frequent, earnest, importunate, persevering, lengthened in proportion to the greatness of what we seek to obtain, and *in faith*. If the soul is fully awakened to the importance of this great attainment under the divine discipline, its experience will correspond with the declarations of the apostle: "For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge." II. Cor. vii. 11. If the soul is thus burdened with this great theme it will seek relief in prayer, which will of necessity be in frequency and

in earnestness in proportion to this realized want of the soul. When it is considered what momentous results are conditioned to our asking for them in prayer, it is truly astonishing how unfrequent, short, cold, and feeble are the prayers of the majority of professors.

A third general division of our subject, *the encouragements to this consecration*, might next claim our consideration, but we desist. They may, however, be briefly stated thus:

1. The consideration stated by the apostle, "*The mercies of God*," not his justice, the unyielding character of his law, the strict accountability to which we shall be held in the judgment, but *the common, general and special mercies of God*, entailing upon us a reciprocity of gratitude, the proper expression of which is *our whole being given to God*, in accordance with the sentiment:

"Henceforth may no profane delight  
Divide this consecrated soul,  
Possess it thou who hast the right,  
As Lord and Master of the whole."

2. "*Your reasonable service*." The word "*reasonable*," whether considered under its generally accepted meaning, as that which is in accordance with right and reason, or in that other meaning expressed, as we are told, by the original, namely: "*pertaining to the mind*," as distinguished from blind impulse or ill-considered fanaticism, presents strong motives for this consecration.

3. "*Acceptable unto God*." O! wondrous condescension, that our God deigns to accept the offering of so

imperfect a sacrifice. What a motive, or encouragement, in this declaration for this consecration.

4. "*Holy.*" The result will be what we so much need; that which alone constitutes a fitness for heaven—holiness of heart and life.

5. As immediately connected with our subject in the succeeding verse, as an inducement to conformity with Christ in opposition to conformity to the world, "*that ye may prove what is that good and acceptable and perfect will of God.*"

The inference is unmistakable, that while in conformity with the world, that is, unsanctified to God, we can not experimentally prove what is "that good and acceptable and perfect will of God," while on the other hand, those who make this consecration will realize what is meant in that expression, and be enabled to say:

"'Tis done—the great transaction's done;  
I am my Lord's, and he is mine;  
He drew me, and I followed on,  
Rejoiced to own the call divine.

"Now rest—my long divided heart—  
Fixed on this blissful center, rest—  
Here have I found a noble part,  
Here heavenly pleasures fill my breast."

The evident tendency of the churches is to worldliness and formality. In this state they can not be used to accomplish the work assigned them by their Founder. As a separate corps in the great army of Emmanuel, we, as a church, have a department of duty assigned us. If our idea of personal responsibility and duty is correct, the probability is that the work God has given us

to do can not or will not be done by any other denomination if we prove recreant to our trust. Or recreant, God may set us aside as other churches ingulfed in worldliness and formality are fossilized and buried to all usefulness. The elements of degeneracy are already manifesting unmistakable evidences of their presence and power in us, and if unchecked by a counter-influence of power and grace, our mission for usefulness will soon have ended.

What is to save us from the degeneracy of the times? Holiness to the Lord alone can check this current and save us. From the indications around us, we are led to conclude that God is about to pour out his Spirit in revival power. Its drippings are already being realized in some places. That church, denomination, or person that rejects this baptism of power will be set aside, while those that open their hearts and receive the descending fire of the Spirit will be used by the Lord for a great and glorious purpose.

While we believe that the visions of the church's glory and prosperity as given by the prophets will be fully realized, but not in the present dispensation, we also believe that the world is rushing on to its ruin. In the mean time the Lord will gather together a people for himself out of the world. In this great work he invites your co-operation. Will you freely give it, and share in the glory that is to follow, or refuse and reap the consequences?













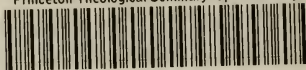




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